

A MAGAZINE
FOR LESBIAN/GAY
LIBERATION

THE BODY *Politics*



J

AMES CREDLE'S WAR THE MAKING OF AN AMERICAN ACTIVIST

Toronto
sun burn
the little
paper
that got
sued
pays up

Our policy:
no policies
the insurance
industry
leaps first,
looks later



CLOSE UP

a conversation with
toronto filmmaker midi
onodera

Coming

The Body Politic's highlights of what's happening in March

IN TORONTO

● **CGRO Discrimination Documentation.** The Coalition for Gay Rights in Ontario is collecting documentation of discrimination against gay people in order to lob-

by the Ontario government to change the **Human Rights Code** to protect us. If you or someone you know has been discriminated against, please tell us your story. Call CGRO at 533-6824.

● **Mephisto's Dream.** A theatrical journey into the forbidden. The old city of Quebec is the modern-day setting for this ancient battle of good against evil. Faust is a teacher at Laval University on the eve of his retirement. Enter Mephisto with the daring proposition to be Faust's companion on a fantastical journey into the land of the Mothers. **Mephisto's Dream** is the mysterious journey to discover the "Other" face of the deity, the ground of being for all creation: the eternal feminine. Presented by Actor's Lab Theatre, 155a George St (1 block east of Jarvis, south of Queen) Until March 16. Performances: Wednesday through Sunday, 8:30pm. Admission: Wednesday and Thursday \$7 (students & sen-



IN LONDON:

The National Ballet of Canada presents Don Quixote, March 12-15. **Gregory Osborne** (above) stars.

IN TORONTO:

Anna Brown as Christina (l) and **Laurie Lansens** as Lady Ebba in the **Alumnae Theatre's** production of *Queen Christina*.



iors \$5.) Friday and Saturday \$9 (students & seniors \$7.) Sunday: pay-what-you-can. All previews \$5. For tickets, call 363-2853.

● **Bratty and the Babysitters.** You have four chances to catch the band in March. They'll be at Lee's Palace, 529 Bloor St W, March 7 & 8 and at the Bam Boo Club on Queen St W, March 27 & 29 (they're not allowed to play on Good Friday.) Babysitter Ken Mhyr is back from the Jane Siberry tour, and Nancy Walker is joining the band to play keyboards and sing back-up vocals.

● **International Women's Day.** Saturday March 8. The celebration begins with a rally at Convocation Hall on the campus of the University of Toronto, followed by a march through the downtown area, ending up with a fair at Ryerson Polytechnical Institute



on Gould St. In the evening there will be a women's dance. This year's theme is "No to Racism from Toronto to South Africa," and it's backed up by a demonstration planned for March 1 at the South African Consulate, 2 First Canadian Place.

● **Mary Kelley.** A series of seminars with the leading British authority on women and art and psychoanalysis. At A Space, March 4-22. 204 Spadina Ave, 364-3227.

● **The Politics of Rock Music.** A lecture by Will Straw. March 14 at A Space, 204 Spadina Ave, 364-3227. Admission \$3.

● **Life Like It.** A screening of the east coast video at A Space, March 14. \$3.

● **Paper Tiger TV.** A series of videotapes from New York City that analyse the communications industry. Tapes in the series include **Images of Women**, with Varda Burstyn reading *Playboy* magazine, Martha Roselar reading *Vogue* and Joan Braderman reading from *The National Enquirer*. At A Space, 204 Spadina Ave, 364-3227, March 25-27.

● **As Is.** Returning March 13 for a limited engagement at the Bathurst Street Theatre, 730 Bathurst St. Performances Tues-Fri, 8:30pm, Sat 5 & 9pm, Sun 2:30pm. Tickets: Tues-Thurs, Sat matinée \$12, Fri & Sat evening \$18, Sun matinée \$10. Available at BASS or from the box office, 368-2856. Discounts for students and senior citizens. This powerful play about two former lovers who are still in love and how they cope when one of them gets AIDS won critical acclaim when it first opened on Broadway and when it was performed in Toronto in January. Don't miss it.

● **Hamlet.** RH Thompson stars in Shakespeare's compelling tragedy. At the Theatre Downstairs, Toronto Free Theatre, 25 Berkeley St. Previews from March 12. Runs until April 13. Performances Tues-Fri, 8:30pm, Sat 5 & 9pm, Sun 2:30pm. Tickets: previews \$6, run Tues-Thurs & Sat matinée \$9, Fri & Sat evenings \$12, Sun pay-what-you-can.

● **Looking Back: The Decade of Women.** Representatives of the women's movement in Canada look at progress made over the past 10 years in the United Nations' Decade of Women and discuss present and future goals. A St Lawrence Centre Stage Forum, co-sponsored by the Ontario Committee on the Status of Women. March 5, 8pm. St Lawrence Centre, 27 Front St E. Admission free.

● **Songsation '86.** A gospel concert sponsored by the Metropolitan Community Church of Toronto, featuring the Dallas group **High Praise**. At MCC Toronto, 2029 Gerrard St E at Woodbine, March 15. Tickets \$10, available at Glad Day or from the church music department. Call 690-2133.

● **Art and Politics '86.** A series of lectures sponsored by the Department of Liberal Arts Studies at the Ontario College of Art. Room 120, 100 McCaul St, 4:15pm. March 5: **The Artist's Dilemma II** with Regan Morris. March 12: **The Politics of Canadian Art** with Olga Korper, gallery owner and Ian Carr-Harris, artist. March 19: **The Politics of Curatorship** with Elke Town and Tim Guest. March 26: **The Politics of "The Name"** with Philip Monk, curator, Art Gallery of Ontario. Admission free.

● **The Passionate Woman.** An evening of story-telling and music with Helen Porter and guests. At the St Lawrence Centre, 27 Front St E. March 7, 8pm. Tickets \$15 & \$13. Available at the Toronto Women's Bookstore or The St Lawrence Centre Box Office, 366-7723.

● **Toronto Dance Theatre.** A programme of four Toronto premieres, along with favourites from the company's repertoire. March 18-22 at the Premiere Dance Theatre, Harbourfront, 207 Queen's Quay W (Queen's Quay Terminal.) Tickets \$10.50-\$16, from BASS or Harbourfront.

● **Canadian Opera Company.** Opening its new theatre, the Joey and Toby Tanenbaum Opera Centre with a performance of John Gay's 18th century tale **The Beggar's Opera**. February 26-March 15. 277 Front St E at Berkeley. 363-2348.

● **Oedipus Rex.** Pasolini's rendering of the ancient Greek tragedy by Sophocles was made in 1967 but has been unavailable for screening in Canada until now. At The Bloor Cinema, 506 Bloor St W. March 13, 9pm.

● **Abortion Documentaries.** Part of the Sunday Cinema series at the Bloor Cinema. Sunday March 9, 2:30pm. **Abortion: Stories from North and South** is a cross-cultural survey from the National Film Board's Studio D. **Democracy on Trial: The Morgentaler Affair** is a combination docu-

● **ACT Benefit.** A raffle at Altered States clothing store, Church St just south of Wellesley. Tickets are 99¢, available at the shop or from the AIDS Committee of Toronto, 66 Wellesley St E, 926-1626.

● **Welcome Home, Bobby.** A made-for-TV movie about a teenage boy who has a sexual relationship with an older man and then returns home to face his conservative working-class father and abusive classmates. February 22, 9pm, channel 9.

● **Queen Christina.** She was outrageous...intriguing...scandalous. And she was a Queen. Christina, born in 1626, only surviving child of Sweden's monarch, was reared and educated as a man for the throne, then asked to marry and breed for the succession. Her refusal, abdication and search for love and free-

IN TORONTO: Storyteller Helen Porter and some of Toronto's top musicians present *The Passionate Woman*, a celebration of the unsung women whose passion gave birth to great works of music and literature. March 7, St Lawrence Centre.



mentary and drama that tells the story of Dr Henry Morgentaler and his fight for free-standing abortion clinics in Canada.

● **Rummage and Bake Sale.** Co-sponsored by the Right to Privacy Committee, the Lesbian and Gay Pride Day Committee and the 519 Church St Community Centre, at the 519. March 1, 11am-4pm. If you have things to donate, call Dennis at 961-8046 or Claire at 245-1051.

dom scandalized all of Europe and provided a figurehead for the "Bluestockings", the militant feminists of the 17th century. A new play by Pam Gems, at the Alumnae Theatre, 70 Berkeley St. February 13-March 1. Performances Wed-Sat at 8pm, Sun 3pm. For reservations, call 364-4170.

THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."
● Kurt Hiller, 1921

The Collective

Paul Baker, Christine Bearchell, Rick Bébout, Dale Bolivar, Robyn Budd, Brian Flint, Gerald Hannon, Andrew Thomas Keith, Andrew Lesk, Tim McCaskell, Alan O'Connor, Gillian Rodgerson, Michael Totzke, Lee Waldorf

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Gillian Rodgerson (coordinator); Ken Anderlini (Vancouver), Ken Chaplin (St Catharines), Alan McGinty (Montreal), Robin Metcalfe (Halifax), Jeff Winkelaar (Edmonton)

Xtra!

Ken Popert (coordinator); Paul Baker, Jon Kaplan, Dayne Ogilvie, Phillip Solanki, Lee Waldorf

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MORE TO COME!

● In Xtra! TBP's Toronto paper.

What's on and what's up in the city — movies, plays, concerts, bar-nights, dances, and just about everything else!

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Theatre Passe Muraille 16 Kyerson Ave. The Romans II 742 Bay St. Katrina's 5 St Joseph St. Club Z 11A St Joseph St. Glad Day Bookshop 648A Yonge St. 2nd fl. Avalon 530 Yonge St. 2nd fl. Y-Knot 188 Yonge St. 2nd fl. St Charles Tavern 488 Yonge St. Hitch 'N' Post 527 Yonge St. Cornelius 579 Yonge St. Queen of Hearts 599C Yonge St. Chaps 9 Isabella St. Komrad's 1 Isabella St. Cafe No 5 5 Isabella St. Karl's Cafe 678 Yonge St. Living Well Cafe 692 Yonge St. The Quest 665 Yonge St. The Fare Exchange 4 Irwin Ave. Chez Moi 30 Hayden St. 519 Church St Community Centre 519 Church St. Piz-za Nova 562 Church St. Church St Cafe 465 Church St. Together 457 Church St. The Barn 83 Granby St. Les Cavaliers 418 Church St. Club Ivory 414 Church St. Buddy's 370 Church St. J's Records 74 Gerrard St. The Club Baths 231 Mutual St. Chat Travel 255 Gerrard St E. Pimblett's 249 Gerrard St E. Peter Brown Travel 546 Parliament St. Purple Onion 547 Parliament St. Lipstick 500 Parliament St. The Selby Hotel (Boot's and Bud's at The Selby) 592 Sher-bourne St. Yoff's 19 Baldwin St. Toronto Women's Bookstore 73 Harbord St. Courage My Love 14 Kensington Ave. The Theatre Centre 296 Brunswick Ave. By the Way Cafe 400 Bloor St W. Renaissance Cafe 509 Bloor St W. The Bloor Cinema 506 Bloor St W. Bathurst St Theatre 736 Bathurst St. MCC 730 Bathurst St. Factory Theatre 125 Bathurst St. The Epicure Cafe 512 Queen St W. Bragg 446 Queen St W. The Cameron 408 Queen St W. The Rivoli 334 Queen St W. Peter Pan 373 Queen St W. Raclette 361 Queen St W. Pages Bookstore 256 Queen St W. Queen Mother Cafe 206 Queen St W. The Barracks 56 Widmer St. Oscar's 177 Church St. Emilio's 127 Queen St E. Griffon Arms 117 Dundas St E. Club 101 101 Jarvis St. The Cameo 95 Trinity St. 18 East Hotel (The Toolbox) 18 Eastern Ave. Gallery 940 940 Queen St E. Toronto Counselling Centre for Lesbians and Gays 105 Carlton St. Hassle-Free Clinic 566 Church St. 2nd fl. York University Bookstore Ross Building, Priape 1661 rue Ste-Catherine, Montreal

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AS IS

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T O R O N T O

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● **Let's Dance.** Sponsored by Ryerson Lesbians and Gay Men. March 15, 9pm. Oakham House, 63 Gould St at Church. Tickets \$2 advance/\$3 at the door, available at Glad Day or the Student's Union. Sound and lighting by Bob Stout. Door Prizes. This is a licensed event.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of **Xtra**, published twice a month by the people at **The Body Politic**, and distributed free in bars, clubs, theatres and restaurants across the city.

IN LONDON

● **Midi Onodera.** A selection of her films will be screened at the London Regional Art Gallery (Womanspirit), 421 Ridout St N, February 21. Including **Ten Cents A Dance (Parallax)**, **Made in Japan**, **The Dead Zone**, **Ville, Quelle Ville?**, **Idiot's Delight**, **Home Was Never Like This** and **The Bird That Chirped On Bathurst**. Call 672-4580 for more information.

● **Don Quixote.** The National Ballet of Canada performs at the Grand Theatre, 471 Richmond St. March 12-15. Call 672-9030 for performance times and ticket prices.

IN NORTH BAY

● **Snowball Dance.** Gay Fellowship of North Bay's spring (?) dance. Saturday March 8, 9pm-1am. BYOB controlled bar. Get your tickets early to avoid disappointment. For information about location call the phoneline (705) 476-3761. It's open Thursdays from 7-9, but you can leave a message any time.

IN MONTREAL

● **Cabin à sucre.** If you've got a sweet tooth and a penchant for living out a butch woodsman fantasy, the ADGO has organized just the event for you. On Saturday March 8, a busload of Montreal homos will be transported out into the countryside to participate in a "sugaring-off." That's not some new form of safe sex but a venerable Quebec tradition — getting maple syrup from the trees rather than from some smart health-food store. A day-long adventure is promised and a meal is included. Incurable urbanites will be pleased to know that a mobile disco is also coming along, so it won't be too rustic. Departure is at 3pm, return around midnight. Tickets \$20, available at ADGO, L'Androgyne, Priape and several bars. Call 843-8671 for information.

● **Multi-art Festival.** The gay students association at the Université de Montréal has resurfaced and is sponsoring a fund-raising

"multi-art event." The exhibition will feature fashion, coiffure, photography and some performance art. Avant-garde fare is promised. 9pm, March 22. 429 Vlier. Tickets are \$5 at the door. Call 343-5947 for more information.

Reported from Montreal by TBP correspondent Alan McGinty.

IN HALIFAX

● **Audio By Artists Festival.** March 3-30. Organized by Eye Level Gallery and The Centre for Art Tapes. Call 425-6412 for information on all events. Works have been commissioned for this year's festival from four poets including Lesley Choyce, Toronto dub poet Lillian Allen and Vancouver artist/writer Judy Redul. In **Coal**, Halifax gay writer Robin Metcalfe exorcises the troubled ghost of his father, a former coal miner who was the subject of secret army mustard gas experiments during World War II. Tapes will be premiered March 17, 8:30pm, at The Centre for Art Tapes, Alexandra Centre, 2156 Brunswick St, 3rd floor.

● **The Clichettes.** Lip-synch champions of the world, Toronto's girl-group extraordinaire plays **The Misty Moon**, 1595 Barrington St, March 3, as part of **Gender Bender**, an alternative performance cabaret. 9pm. Admission \$4 advance, \$5 at the door.

● **Poetry in Motion.** A 90-minute film produced by John Giomo documenting work by such poets and audio artists as Allen Ginsberg, William Burroughs, John Cage, Amiri Barada, Michael Ondaatje and Ntorzaki Shangi. Also on the Programme, commissioned Festival tapes. March 25, NFB Theatre, 1671 Argyle St, 8pm.

● **2nd Sex, 3rd Sex.** Nova Scotia College of Art and Design student Pamela Pike comments on lesbian/gay experience, pornog-

raphy and prostitution in a mixed media installation at the Anna Leonowens Gallery 2, NSCAD, 1891 Granville St. Pike's audio/video/sculpture works will be on display March 4-8 with a closing reception on International Women's Day, March 8, 3-5pm.

● **Allen Ginsberg.** Celebrated gay poet, bard of the Beat generation visits Halifax in early March. Planned activities include a poetry seminar and a benefit concert for the Naropa Institute, March 6 in the McInnes Room, Dalhousie University Student Union building, University Ave. For details, call CKDU Radio, 424-2487.

● **A Streecar Named Desire.** For all those who have depended on the kindness of strangers, Tennessee Williams' play will be staged at the Neptune Theatre, March 21-April 13. Tickets \$10, \$13 and \$14. Call 429-7070 for reservations.

● **Querelle.** Each man kills the things he loves, lah dee dah. The lovely Brad Davis bares his chest hairs and butt if not his soul in Rainer Werner Fassbinder's steamy, stacy adaptation of the novel by Jean Genet. In Wormwood's latenight-matinee series. March 28, 11:30pm, March 29, 2 and 11:30pm, March 30, 2pm. Call 422-3700 for information. 1588 Barrington St, 3rd floor.

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902)423-1389.

Got something coming? Get it into **Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W1X9. Deadline for April events: Tuesday, March 11, 5pm.**

IN HALIFAX: Allen Ginsberg, Bard of the Beat Generation, seen here in earlier days, visits in March.



IN CALGARY

● **Midi Onodera.** Screening of a selection of Onodera's films as part of her tour of Western Canada. March 18. Sponsored by the Calgary Society of Independent Filmmakers. Call 277-1741 for location and time.

IN EDMONTON

● **Jane Rule.** The noted lesbian author will be in the city for a series of talks, panels, workshops and book-signings. Writers interested in participating in the workshop entitled **Autobiography and Fiction** should contact Rhona at 451-4158. Of special interest to the gay community is **A Choice of Intimacies**, a discussion with Jane Rule April 12 at the Garneau Community League, 84th Ave and 110 St, 7pm. A full listing of events will appear in the the April issue of TBP, or call 481-5973 for more information.

● **The Times of Harvey Milk.** At the Roxy Theatre, 10908-124th St, March 4, 7pm. A benefit for the AIDS Network. Call 426-1516 for information.

● **Third World Film Festival.** March 1 and 2 at the Edmonton Learner Centre. Admission is \$3 day or \$7 for a full pass. Films from El Salvador, South Africa, Turkey, Quebec and Cuba. Call 424-4371 for more information. Speakers at the Festival include Janis Zadel on the liberated zones of El Salvador, March 1 at 3:30pm, Dennis Gruending, poet and author of **Grimo**, March 1 at 7pm and Aida Farrag Graff on **Where to From Nairobi?**

● **AIDS Forum.** March 11, 7-10pm, at the Edmonton Convention Centre. Admission free. Sponsored by the AIDS Network and the Edmonton Board of Health. Speakers to include Dr Colin Soskolne, epidemiologist.

Reported from Edmonton by TBP correspondent Jeff Winkelaar.

IN VICTORIA

● **Rural Gay Conference.** Sponsored by the Island Gay Society and the Gay and Lesbian Organization at the University of Victoria. On the campus of the University of Victoria, March 28-31. Registration begins at 10am, March 28. \$15 regular/\$12 for students. The pre-registration deadline is March 14, late registration is \$6 per day of the conference attended, payable at the door. Workshop topics include gay youth, counselling, violence, gays and lesbians and the law, and a lecture on the history of Gays and Lesbians at the University of British Columbia by lesbian historian Indiana Matters. To register, or for more information, write The Island Gay Society, Box 695, Station E, Victoria, BC V8W 2P9.

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IN VANCOUVER

● **The Enemy Within.** A political play about the Social Credit government's policies in BC is performed in various locations throughout the province. "Police today were forced to physically remove a woman who had occupied the Premier's office for the last week. Demanding that the Social Credit government should 'share the wealth', the former provincial employee declared her 'solidarity with all oppressed peoples of the Pacific Rim.' As police dragged her out of the Premier's office, she would only identify herself as 'William's (BC premier William Bennett) ex-cleaning woman.'" Thus begins **The Enemy Within**. Call Linda van Houten at 738-2283 for exact performance times and places.

● **Under the Influence.** Cedric Smith, who starred in **Billy Bishop Goes to War**, performs at the Waterfront Theatre, Granville Island, 8pm nightly except Sundays, until March 15. Tickets range from \$6-\$10 and are available at VTC/CBO outlets. **Under the Influence** is one person's view of the world in a theatrical concert of music, song, story-telling and poetry. A theatrical concert is a familiar and very popular genre in Quebec and Europe and Smith ranks with Jacques Brel and Gilles Vigneault in his ability to captivate an audience. Phone Kate Poole, 872-6622 for more information.

● **Hinda Avery.** Exhibition at Vancouver East Cultural Centre. Avery "portrays female images that are self-defined, rather than externally imposed in a powerful, vibrant, exuberant and feminist mode." 1895 Venables St, hours vary. Call Penny Sidon, 251-1363 for more information.

● **Wildlife Walk.** Vancouver Gay/Lesbian Community Centre's outdoors club outing to Brunswick Point, near the Reifel Wildlife Range in Richmond. Leaving from the Vancouver Gay/Lesbian Centre, 4-1170 Bute St, March 2, 10:30am. Call Lindsay, 684-2813 for more information.

● **Sheer Madness/Ladies on the Rock.** March 5 & 6 at the Vancouver East Cinema, 7th Ave & Commercial Dr. **Sheer Madness** is an "intense psychological study of two very different women who are irresistibly attracted to each other. One (Hanna Schygulla) is a brashly confident teacher of women's history...the other, a tormented, insecure painter whose incessant flirtations with suicide keep the film constantly on edge." **Ladies on the Rock** is a "hilarious feminist comedy from Denmark that follows two women travelling through Denmark as a cabaret act confronting the traditional views of women."

● **International Women's Day Dance.** Sponsored by the Vancouver Lesbian Connection. March 7, 8pm, Capri Hall, 3925 Fraser St. Wheelchair accessible, off-site child-care provided. Tickets range from \$4-\$6 and are available at Little Sister's, Ariel Books, the Women's Bookstore and the Vancouver Lesbian Connection. Call 254-8458 for more information.



IN VANCOUVER: Comedienne Sheila Gostick, last seen jumping from the roof of her house in Toronto, surfaces in Vancouver to poke fun at more sacred icons of modern society. March 28.

● **Café LIL.** Social evening. March 17, 7-11pm. Call 734-1016 for more information.

● **West End Community Centre Elections.** March 11, 7pm. See **Angles** January issue for details of election issues. If you joined the centre before Feb 10, you are eligible to vote. 870 Denman St. Call Darren Lowe, candidate, 688-5274/689-7400 for more information.

● **Stepping Out of Line.** A weekend lesbian/feminist workshop. Open to all women, from those just coming out to those who've been out for ages. Contact the Vancouver Lesbian Centre, 254-8458, weekdays from 11 am-4pm for details. Conference is the weekend of March 15.

● **Resistance: Love in a Bitter Time.** Performance by the Dance Brigade. March 18-22, 8pm, Vancouver East Cultural Centre, 1895 Venables St. Tickets \$9, 2 for 1 admission March 18. This "feminist dance/theatre collective incorporates song,

sign language, martial arts and dance" into a movement for social change. Call 254-9578 for more information.

● **Self-Help Therapy.** Workshop by Michaela Johnson. March 22 & 23. Vancouver Lesbian Centre, 876 Commercial Dr. Cost is \$125. To register, or for more info, call 733-7721.

● **Roy Bailey.** Performing at the Vancouver East Cultural Centre, 1895 Venables St, March 23, 8pm. The programme by this openly gay performer ranges from cattle calls to lullabies. Tickets \$8. Call 254-9578.

● **Sheila Gostick and Connie Kaldor.** Presented by Vancouver Women in Focus at the Vancouver East Cultural Centre, 1895 Venables St. March 28 & 29, 8:30pm. Tickets from \$7-\$10. Call 254-9578. Kaldor's style is "rock, folk, funky and serious" while Gostick "pokes fun at sacred icons and debunks religious hypocrisy in scathing comic routines."

● **A Chorus Line.** Broadway's longest-running musical has its Vancouver premiere March 29. At the Queen Elizabeth Playhouse, 649 Cambie St. Runs until April 26. For details, call 873-3311.

● **101 Vancouver Artists.** March 31 to April 19 at the Pitt International Galleries, 36 Powell St. All work will be on 22" by 30" white antique vellum stonehenge paper supplied by the Vancouver Artists' League to participants. The theme is Vancouver and this show is part of the city's 100th birthday celebrations. For more information, contact co-organizer Michael MacKillop at 669-0244.

● **Midi Onodera.** An evening of film at Women in Focus, 456 West Broadway. **The Process of Identification: New Narrative Films by Women** featuring the work of Toronto filmmaker Midi Onodera. March 6, 8pm. Admission \$5/\$4.

● **Dogwood Monarchist Society.** Coronation Ball. **Our Jaded Ways—State of Mind.** At the Commodore Ballroom. The dance is a benefit for the Gay Food Bank and AIDS Vancouver. Tickets available at Little Sister's and Doll & Penny's.

● **Gays and Lesbians of UBC.** Beer-garden, March 21, 3:30-7:30pm. Featuring a screening of Richard Fung's video **Orientations** at 5pm. Call 228-4638 for more information.

● **Gertrude Stein: When This You See, Remember Me.** The Vancouver premiere of this film will be April 2 & 3 at the Vancouver East Cinema.

Reported from Vancouver by TBP correspondents Darren Lowe and Ken Anderlini.

For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, **Angles**. For outlets, call (604) 684-6869.

IN BURNABY

● **Films by Women Artists.** A selection of films by Canadian filmmakers Midi Onodera, Judith Doyle, Michaela McLean, Jean Young, Annette Mangaard, Kerri Kwinter and Carolyn White. February 27. Centre for the Arts, Simon Fraser University. Call 291-3516 for time and ticket price.

IN EDINBURGH

● **Lesbian Readers' Evenings.** March 20, a writer of young people's novels will talk about the small but growing collection of books for young lesbians and gay men. Lavender Menace Bookshop, 11a Forth St, 8pm. Admission free. For more information, call 031-556-0079, Mon-Sat 10-6.

The state of justice

Lesbians and gay men know that discrimination against us on the grounds of our homosexuality is not, in the words of section 15 of the Charter of Rights and Freedoms, "demonstrably justified in a free and democratic society." And, according to the latest polls, so do a sizeable majority of our straight neighbours. As section 15's equality rights clause is brought into effect, the legislators who oversee provincial human rights laws are going to have to grapple, however reluctantly, with that fact.

Quebec is the only jurisdiction in the country to have specified that human rights law forbids discrimination on the grounds of "sexual orientation." Ontario, which has announced public hearings on Bill 7, an act to bring its statutes in line with the Charter, has the chance to be second.

For the first time, the gay rights movement in Ontario will have the opportunity, with hearings on Bill 7, to try and make the case for gay rights to a non-Tory government. But unfortunately, the new Liberal government is a careful minority that hasn't left the political chill of its predecessors behind. We may never know for sure if Liberal Labour Minister William Wrye delivers on his promise to express his concern about this matter to the cabinet — but don't doubt for one moment that he ever committed himself to anything more. Attorney General Ian Scott, meanwhile, has told the Standing Committee on the Administration of Justice that the hearings on Bill 7 are not the place to re-write the code and that the hearings should only concern themselves with the grounds for discrimination already addressed in the Ontario Human Rights Code. Interpretation: he isn't interested in hearing pro-gay rights arguments.

If you live in Ontario, now is the time to put pressure on your elected representative. Those who are tempted to wonder "why bother?" should remember that whatever small measure of security we can provide to the risk-takers who are out of the closet will make it easier for more of us to take that crucial step to honesty and self-acceptance that is the real indication of our gains against oppression.

It is a sad commentary on the state of justice in our society that after asking you to write your member of the legislative assembly to urge adoption of human rights protection for lesbians and gay men we have to add the inevitable rider: don't hold your breath.

Christine Bearehell for the Collective ●

Women in the streets

It will soon be International Women's Day. The annual marches are not only a sign of spring in the air but an opportunity for a wide variety of groups to come together under the somewhat loose umbrella of "women's issues." After several open community meetings the coalition for the March 8th events in Toronto has drawn up a short list of important issues. Throughout Canada similar meetings are identifying priorities for social change. For those taking part in the celebrations of IWD these issues are identified as the most important political concerns of the women's movement this year.

In Toronto the March 8th Coalition is making the new federal legislation on prostitution an issue. We wholeheartedly welcome this recognition of the oppressive nature of the new federal Bill C-49 which makes communication for the purposes of prostitution a criminal offence. This new legislation entirely contradicts the Trudeau-appointed Fraser Committee's findings which included the recommendation that prostitution be decriminalized. The Fraser Committee based its findings on hearings held throughout the country. Bill C-49 sets all of that aside. The new legislation does not reflect public opinion.

The new bill has been shaped by vocal minorities including *Concerned Residents of the West End* in Vancouver. The fundamental concern of these groups is property values in their middle-class residential neighbourhoods. They attempt to hide this behind a facade of complaints about disrupted peace, sleepless nights, traffic congestion and the dual threat of moral corruption of children and physical safety of women in the streets.

We too are concerned about the safety of women — all women. This includes the prostitutes themselves. Women who work in the streets are in danger from johns and physical attacks by street gangs. Because of the existing bawdyhouse laws many prostitutes have no choices about their working conditions. The answer to the whole problem is that demanded consistently by the prostitutes themselves — repeal of the bawdyhouse laws. The answer to the problem is not restrictive measures like Bill C-49. What the women themselves demand is greater control over their working lives.

Gillian Rodgeron, for the Collective ●

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March 1986

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34 Close Up

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The cover: James Credle, photo courtesy James Credle. Midi Onodera, photo courtesy Midi Onodera Productions. Design by Robyn Budd.

Judge causes outrage

Since the sentencing of the five teenagers in the murder of Kenneth Zeller, November 26, I have awaited the cries of outrage from the gay community and from civil rights groups over the remarks of Mr Justice Gregory Evans.

As reported by *The Toronto Star*, November 27, the judge said "They (the accused) engaged in vigilante activity which has no place in our society."

My dictionary defines "vigilante activity" as the actions of a self-appointed group of citizens organized for the protection or to maintain order and punish criminals in places or situations where official law enforcement appears inadequate.

The judge also said that the accused had no concrete evidence that the victim, Kenneth Zeller, was homosexual, although there was a strong inference.

Well, I am outraged by these comments. According to press reports, Kenneth Zeller was walking along a path in High Park when he was attacked, beaten and killed. *He was engaged in no criminal activity!!!*

The judge is saying that to give the appearance of being a homosexual is criminal activity. How far have we regressed?

There is almost the indication that if Mr Zeller had been attacked and killed in another environment, the crime would have been worse and therefore the penalty might be more severe. The

"The judge is saying that to give the appearance of being a homosexual is criminal activity. How far have we regressed?"

judge implies that Mr Zeller was homosexual because he was in an area frequented by homosexuals, and was therefore more likely to be attacked. It's like saying that rape is less serious if it takes place in an area frequented by women.

From press reports it appears that Mr Zeller was a fine, upstanding citizen who was a highly respected teacher in the school where he worked. His reputation has not been enhanced by either the trial or the judge's comments.

This case had a significant impact on me for another reason because I could easily have been in Mr Zeller's position. A few years ago, a friend and I were attacked and beaten by a gang of teenagers in Kitchener's Victoria Park. We were sitting on a picnic table in a well-lit area, doing nothing other than talking. This was my first experience with senseless, unprovoked personal violence. Fortunately I managed to make it to a roadway and to a friend's house. The cuts and bruises healed in a short time; the trauma of that terror has still to leave.

Needless to say, that ended my park cruising. Kitchener's Victoria Park has been the scene of numerous attacks against gays. A gay man was murdered there last December. Another was stabbed in the spring. A young woman was killed

there this fall and a man was arrested. Only after a "straight" murder has there been the public outcry for better lighting, more park patrols to stop all the criminal activity.

And, of course, included in the list of criminal activities are the washroom arrests of 1 1/2 years ago, and "homosexual activity."

Kitchener has had two murder trials this fall, both involving gay victims — one of them the park murder referred to above. In both cases, the victim's deaths came about through unprovoked, senseless violence. Both victims were fine citizens, and were in no way criminals. However, Judge Evans would probably have chastised the local murderers for their vigilante activity.

In both cases locally as well, the reputations of both victims were dragged through the mud. In both cases, there were no witnesses and so the accused could contrive any story to try to protect themselves. All this was published on the front page of the local paper, and it got very messy.

My civil libertarian philosophy has become quite strained by these events. Perhaps newspapers and media should not publish day by day accounts of cases. Once judgement has been delivered, then the reporter should report the judgement, and then present the evidence which was relevant.

The sexual orientation of the victim is not relevant in either of these park murders. The fact is that two human beings were senselessly murdered — *The Body Politic* is not without criticism here as well. *TBP* was the first publication to report on the sexual orientation of the Kitchener victim. Your out-of-the-closet reporters have no right to open other people's closet doors.

What about the nine-year sentence given the five teenagers? This seems light to me. According to the *Star*, these murderers could be granted day parole after just 18 months. They went to High Park for the express purpose of inflicting violence on gays. What about the other three friends who did not participate in the killing but who just observed? Not even a minor charge? They did nothing to stop the attack. They probably left the scene together.

Is the driver of the getaway car in a bank robbery not charged? Is the possessor of a stolen object not liable for charges? Something is wrong here.

Help me sort out my reactions with an article on this case — or on like cases in general.

Anonymous, Kitchener

Stop liberating me

The Body Politic, a magazine for lesbian and gay liberation.

With all due respect, I fail to see how this "lifestyle" magazine is helping me to be liberated. I don't even remember any decent content of the last several issues, they were so boring, and December's issue yawn, yawn, yawn. I do however remember an article in *Now* magazine last fall by Glenn Wheeler on the plans for a wave pool etc on Hanlan's Point. This article coming from, I assume, a non-gay publication.

Why don't you as a magazine for lesbian/gay liberation expose the injustices against our very sexuality. Albeit David Rayside's editorial for January was informative but contained what I already knew by reading the non-gay-liberation publications. In particular *The Toronto Star*.

The poetry section in January's issue was a nice touch, after I found it of course.

Your space given to AIDS: (a paragraph) was

continued on page 11



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continued from page 10

base, however on page 11 you gave a member of Homosexuals Anonymous half a page to explain himself. How generous of you.

What about the horror stories I hear of people being neglected decent hospital care (PWA) because of the staff's ignorance and homophobia. Perhaps they are no longer occurring or else I'm sure you would publish these attacks against our brothers regularly perhaps even a page.

If you would rather play it safe then how about some up to date medical information regarding AIDS.

This magazine called *The Body Politic* appears to be so apathetic, after all you are the voice for liberation in our community. If you continue to liberate me so well I'm sure they will be carting me away to be quarantined based on my sexuality alone. Please stop liberating me, it appears that you are our own worst enemy. I suggest a major shuffle in the collective immediately. You're all too comfortable.

Spencer Rowe
Toronto

Not colour specific

Some people think that AIDS is just a white boy's disease. Since 25 percent of AIDS cases have occurred among blacks, another 15 percent among others (mainly Hispanic), and only 60 percent among whites, this is clearly not true.

These percentages are routinely released by the Centre for Disease Control (CDC), and are well known to readers of official statistics. Not widely known, however, is how different the pattern of IV drug use and sexual orientation is for whites and people of colour.

As the accompanying figure makes clear, 43 percent of AIDS cases among people of colour, but only 14 percent among whites, involve IV drug use. Moreover, just 49 percent of AIDS cases among people of colour, but 89 percent among whites, involve homosexual or bisexual persons.

Thus for whites, sexual behaviour is clearly the major risk factor. For people of colour, IV drug use and sexual behaviour are almost equally of concern.

In fact, among IV drug users with AIDS, whites are the minority: 41 percent are black, 33 percent are other (mainly Hispanic), and just 26 percent are white. In contrast, among homosexual and bisexual men with AIDS but no history of IV drugs, 14 percent are black, 12 percent are other, and 74 percent are white, about what would be expected given their numbers in the population.

(These percentages are based on 14,084 adult cases reported to the CDC as of Oct 21, 1985.)

Roger Bakeman, PhD
Atlanta

Some like it not

David MacLean's "Some Like It Hot" a review of new fiction by Larry Mitchell and HL Stryker in a recent issue of *Body Politic* (122) was too egregiously warped in its intentions and findings to go unremarked upon. As editor of both books, close reader of both texts many times and friend to both authors, I know for a fact that MacLean has dismayingly distorted both books and their authors' intentions both in praise and criticism. What makes this worse is that he seems to have

done so for "political" and/or "moral" reasons. I put quotes around those words because neither have any place in either a book review (unless the books deal specifically with such issues) or in a letter about such a review.

In Heat is not only a "Romance" as Larry Mitchell has subtitled it, it is also a comedy, a fact one could in no way discern from MacLean's hamfisted (if positive) critique of the novel. MacLean writes about the book's "harsh reality... Mitchell's voice is often cynical and pessimistic, the over-all mood dark and brooding and the characters restless, searching." Sounds great, except that these characters are searching for romance, a good blow job and cheap rent—all increasingly rare in New York City. *In Heat* may be the first post-AIDS novel, as MacLean writes, but any book with a main plot about two old friends who develop an incomprehensible sexual yearning for each other, and with chapter headings such as "A Tea Dance With Cats" and "Jerk Off City" is surely kidding.

MacLean also used his combination of tunnel vision and heavyhandedness to explicate HL Stryker's two novels, collected as *Obsessed*, with staggering inaccuracy. Of the first one, he writes "Stuart's Piece" (make no mistake, this means Stuart's mammoth, unobtainable straight cock)" when in fact Stuart is the gay, middle-aged narrator and has obtained the straight man's cock etc on many occasions. What Stuart wants is the man's soul, not his body. MacLean wonders what the narrator has "learned" about this 20-year relationship. But it is not a writer's duty to show a moral lesson; it is to show a particular life, which in my opinion 'Stuart's Piece' does successfully. Like most gays of my generation and

"Literature ... is about the human heart and mind and its relationship to life and society. All (it) can do is show how life is experienced—and, in the case of fantasy—how it can be experienced."

place, I've been sufficiently ghettoized to be fascinated by those homosexuals who have managed utterly different lives of some fulfillment long before and far away from Gay Liberation, lives far more integrated (for good or ill) into straight society. By the way, the joke of this short novel is that the straight man knows Stuart is better for him than his own wife, he just couldn't take gay life—a far from uncommon attitude.

The closed mentality of gay ghettoization appears to be the key to MacLean's views and his review. Let me remind MacLean, following Lord Acton's famous remark, that literature is not one of the moral sciences. It is about the human heart and mind and its relationship to life and society. Literature has no business telling us how to live; that's the business of those two refuges of scoundrels and charlatans: politics and religion. All literature can do is show how life is experienced—and, in the case of fantasy—how it can be experienced.

Felice Picano
New York City

Listing livens life

Just thought you might like to know what the listing for Parents of Lesbians and Gays in God-erich has produced.

We have had meetings for parents, for parents and gay youth, items in local papers and on local TV, offers of support for palliative care for AIDS patients if needed, numerous calls from lonely, closeted gays and lesbians. I have also had the chance to tell a number of married gay men that anonymous sex in London, Ontario isn't any safer than it is in Toronto or New York. After Christmas, I am supposed to talk to the hospital staff and Women Today in Clinton.

I thought life would be very lonely in Goderich but thanks to *TBP*, it has been quite interesting and productive.

Anne Rutledge
P of L & G, Goderich

CARBON COPY

Brian Mulroney, Premier Ministre
Gouvernement du Canada

Cette lettre a deux objectifs. Je voudrais premièrement encourager le gouvernement canadien à suivre la recommandation du Comité sur les droits à l'égalité voulant une législation qui mettrait fin à la discrimination sur la base de l'orientation sexuelle. Je voudrais aussi vous signaler mes essais de rejoindre le vérificateur général, qui est responsable des Douanes canadiennes.

En tant que rédacteur en chef du plus important magazine gai de langue française d'Amérique et de militant gai depuis (et à cause de) la descente sur le bar Truax en octobre 1977 où 140 gais furent arrêtés, il me faut de vous demander que la complète égalité juridique soit donnée à cette minorité sexuelle, qui compose de 10 à 16 aussi grand temps que les Québécoises et Québécois aient les mêmes protections au niveau becois aient les mêmes protections au niveau fédéral qu'ils ont au niveau provincial (la Charte québécoise interdit la discrimination sur la base de l'orientation sexuelle depuis décembre 1977).

D'autre part, vous trouverez ci-inclus mon éditorial de novembre 1985 intitulé "Nos douaniers: des censeurs anonymes?" et celui de décembre/janvier intitulé "Peut-on arrêter l'engrenage de la censure?" J'ai envoyé ceux-ci au Vérificateur général le 6 novembre et le 12 décembre derniers respectivement. Jusqu'à ce jour, je n'ai même pas reçu d'accusé de réception du responsable des Douanes. Est-ce ce traitement que le gouvernement fédéral compte offrir à une minorité importante de sa population?

Votre action dans ces deux questions et une réponse sur l'atteinte à notre liberté d'expression seront appréciées.

Bernard Courte
Rédacteur en chef, Le Magazine Sortie
Montréal

Frank Arnal
Gai Pied Hebdo

We are surprised and distressed to discover in your Christmas edition (*GPH* 200) two pages urging support for the 1986 International Gay Games in San Francisco.

You are surely aware that a South African team has applied for admission and has been accepted. You'll recall that the International Gay Association (IGA) at its well-attended Toronto

Conference, July 1985, decided to urge a boycott of these Games unless this invitation was withdrawn. The Scottish Homosexual Rights Group (SHRG) requested an assurance from the Gay Games Organizing Committee that South African athletes would be barred from the Games, but the Committee has not responded.

As a result, SHRG is appealing to all Scots gay athletes not to participate in these 'racist' games. Independently, the Editorial Board of *Gay Scotland* (which exchanges copies with *GPH* and other journals around the world) has supported SHRG and will, under no circumstances, publicize propaganda in favour of the Gay Games.

We are all the more perplexed by your support for the Games in light of the excellent campaign you've conducted against racism in France under the slogan 'Touche pas à mon pôte.' You must be aware that the Games breach the United Nations resolution on Apartheid which calls for a worldwide boycott of all cultural and athletic contacts with SA. This applies to gays as well as straights.

The apparent penalization of SA gays is, in our view, all the more necessary because the Gay Association of South Africa, the organization which is supporting athletes to San Francisco, has done nothing to oppose apartheid. In fact, the leading black gay activist, Simon Tseko Nkodi, is one of the 'Vaal 22' who are on trial for their lives on a treason charge (ie: opposition to apartheid), and GASA has not lifted a little finger—publicly or officially—to help him though he is (or was) a member of GASA.

We hope you will accord us the favour of publishing this letter in full and that your readers who have been considering supporting the Gay Games (as participants or as spectators) will think again.

Ian Christie, Convener, SHRG
Ian Dunn, Editor, Gay Scotland

Our omission

In our January issue, certain photographers failed to receive credit for their work. The photos of Jovette Marchessault accompanying Gay Bell's article on her were by Denyse Coutu. The photo of Gay Bell herself on page 33 was by Cheryl Daniels.

Our apologies.
The collective

The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Stn A, Toronto ON M5W 1X9. Letters selected for publication may be edited for length.



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One of the country's nastiest homophobic dailies prefers paying up to proving its allegations against gay activists who sued for libel

Sun burned, lips zipped

For once, the *Sun* didn't get away with it. The fag-bashing Toronto tabloid has agreed to pay a nominal sum and all court costs to the gay Right To Privacy Foundation to stop the Foundation from proceeding to trial on a libel action it brought against the *Sun* three and a half years ago.

It all started with a column by Barbara Amiel that appeared in the May 2, 1982 edition of the *Sun* under the title "Beware These Do-gooders." She savagely attacked the work and members of the Foundation. After complaining (in reference to the then freshly infamous Toronto bathhouse raids) that "more attention was paid to the vulgar couplings and goings-on in the steamy cubicles of Toronto's gay bathhouses than is ever paid to questions of metaphysical import," Amiel chastised the Foundation for coming to the assistance of the found-ins of those raids.

(It was five years ago this month that Toronto police staged the largest peacetime mass arrest in Canadian history, when they descended on four gay baths and arrested 300 people on charges of being found in or keeping a common bawdy-house. When the last of the found-in charges was disposed of, nearly 90 percent had ended in not guilty verdicts.)

Amiel contended the found-ins had enough anguish to deal with. She continued: "The knife was turned in them by one of those trendy radical-chic groups, pretending to help them: namely the Right To Privacy Foundation." What Amiel found so "hideous" was a letter from the Foundation that she erroneously surmised had been sent directly to all the found-ins. The letter read in part: "The Right To Privacy Foundation was established by the Right To Privacy Committee to help pay for the legal defence against the bawdy house charges which you are facing. Many of you have already heard from us.... For many others, this will be our first contact." At the top of the letter were the names of the seven trustees of the Foundation: Marion Wharton, LLB; Robert Brosius, CA; Graham J Crawford; Terrence Farley; George W Smith; Harriet Sachs; and David M Rayside.

Amiel's concern seemed to arise from a strangely directed sympathy for the found-ins. "Can you imagine," she asked in her column, "the dread flashing through the minds of some of the recipients of those letters as they considered the possibility of their names being discussed or researched by Harriet and Marion, not to mention Graham and Terrence?" She apparently thought they should be left alone, to hide in isolated shame.

There were only two explanations for the Foundation's behaviour: "Either the Foundation's action is mischievous in intent and aims at deliberately exposing all the found-ins — a little gentle shove out of the closet so to speak — or it is a Foundation made up of truly dreadfully simple-minded people."

Had it not chosen "to contact the found-ins directly, without prior contact with their lawyers" Amiel concluded, "the Foundation might not



Barbara Amiel: Her column about gay activists was more guesswork than legwork

have risked smashing delicate psyches in order to indulge their own sense of virtue." In fact, no letters were sent to the homes of the men. The letter to which she referred was contained in an envelope sent to lawyers, who were asked to send it on to their clients. But Amiel's hatchet job was complete and she no doubt felt safe in savagely discrediting the Foundation and its members. As an example of mass media fag-bashing, Amiel's column wasn't new. What was new, was the response of her victims.

The gay and lesbian community has long been an easy target for media homophobes. Protected by the financial might of the corporations they work for, they have been free to let their bigotry fly. The most that a fag-basher in the press had to fear in Ontario was a gentle reprimand from the self-regulating Ontario Press Council.

A case in point was a vicious anti-gay editorial published in the Sarnia (Ont) *Observer* on January 14, 1983. It attacked a gay serviceman in particular and the gay and lesbian community in general (see *TBP* June and July/August 1983). The editorial labelled lesbians and gay men "queers," "another species," "wishy-washy," "moral degenerates," "a limp-wristed bunch of pansies," "perverts" and "odd balls." Gays of Ottawa (GO) brought 21 specific complaints against the editorial before the Ontario Press Council. The Council, in its adjudication released

June 30 of that year, found "the editorial's tone and content cruel and vicious, the attitude dehumanizing, the language distasteful, the insensitivity and attitude toward human right appalling."

The only penalty that the *Observer* received was the requirement to print the full text of the council ruling. GO vice-president Blair Johnston stated at the time that he felt quite disappointed that no more concrete action could be taken by the Council. "A newspaper can do injury to someone," said Johnston, "and the only recourse available is that the newspaper has to publicize the injury."

Such reprimands have had little effect in stemming the tide of homophobia in the mass media. John Duggan of GO commented that "while the media is generally sensitive to racism, antisemitism, and other forms of hatred, access is repeatedly given to bigots who reinforce and incite hatred against homosexuals with accusations based upon fear and ignorance."

Apart from these non-judicial bodies, there seemed to be no other avenues for redress. The hate literature provisions of the Criminal Code of Canada do not allow for the criminal prosecution of hate-mongers who target gays. Nor do provincial human rights commissions, except that of Quebec, permit use of their forums to challenge media discrimination against lesbians and gay men.

In fact, the legal structure indirectly favours the media corporations. Putting it simply, the corporations have the money, the lesbian and gay community doesn't. The legal system extracts a heavy financial cost if you should resort to its machinery — a cost thought to be prohibitive to our community in the past. And a class-action suit, which would allow a group of individuals similarly wronged to bring an action as a single entity and thereby reduce legal costs, for all practical purposes is not permitted in our system of justice.

Yet in spite of all the impediments, the perseverance of the Foundation's members during the three and a half years of their libel action paid off in a victory. Because of a clause in the settlement agreement prohibiting each side from disclosing its contents, neither the *Sun* nor the Foundation would reveal the terms of the settlement when contacted by *TBP*. However, according to Dennis Findley of Gay Courtwatch, "it is widely known in the gay community that members of the Foundation had offered some time ago to settle for \$10 a piece and payment of their court costs, which were something less than \$10,000."

The victory may be symbolic, but it is a watershed. David Rayside, one of the Foundation's trustees, told *TBP*: "One hopes to have made a point out of it, that we stood up as members of the gay community and extracted some payment from the *Sun*, though there are no illusions that it is a major, revolutionary victory." George Smith, another of the plaintiff trustees, is more philosophical about the outcome. To him, it signifies a maturation in the Toronto gay and lesbian community. "This kind of case" he told *TBP*, "would not have been undertaken before. What made the difference this time was the kind of professional people involved. They made the victory possible." To George, "the effort and the outcome of the suit are indicative of how gay politics have evolved."

The trustees' lawyer, Charlie Campbell, told *TBP* that he was entirely satisfied with the outcome. He encouraged persons to sue the *Sun* or any other media corporation to make them accountable for their libelous statements. Campbell commented further: "It's hard to get immediate satisfaction. The newspaper lawyers bring motions to try to make it too expensive, cumbersome and costly to get to trial. There is a wait of at least one year before you even reach the trial stage. But the balance shifts in favour of the plaintiff at the time of trial. Newspapers don't want to be hauled into court and be accountable for their outrageous, libelous statements."

The Toronto *Sun* and Barbara Amiel have been held nailed. With a collective will, perseverance and a modicum of financial resource, the media fag-bashers can be held accountable. For they may very well end up in court. *Ric Taylor* ●

Looking for rhyme and reason

Julian Aynsley looks at an insurance association's internal memo about AIDS

In a circular addressed to member companies and dated September 27, 1985, Charles C Black, vice-president for health insurance of the Canadian Life and Health Insurance Association defended the use of AIDS antibody tests in screening life insurance applicants.

The memo raises serious concerns both about the language employed — the inaccuracy of which blurs important distinctions — and about the assessment of who is at risk, a matter that is oversimplified.

"The virus which causes AIDS has been identified and blood tests have been developed to identify persons who have antibodies to this virus, indicating that they have been exposed to AIDS."

This is the kind of statement that seems reasonable on the surface. In fact, it embodies a danger-

The memo raises serious concerns both about the language employed — the inaccuracy of which blurs important distinctions — and about the assessment of who is at risk

ous misuse of language and contains three errors. Let's examine it.

"The virus which causes AIDS has been identified..."

A virus has been isolated which is suspected of being a major contributing factor in the development of AIDS. However, in studies conducted at

the University of Helsinki, professors Kai Krohn and Carl Saxinger of the National Cancer Institute's Laboratory of Tumor Cell Biology found that three out of 22 immuno-suppressed gay men, even in the absence of the LAV/HTLV-3 virus, went on to develop AIDS. In contrast, only one out of 144 gay men with normal immune responses even became infected with the LAV/HTLV-3 virus.

"...and blood tests have been developed to identify persons who have antibodies to this virus..."

The tests were never intended to "identify people." They were designed for one purpose only: to protect the integrity of blood banks. For this reason, the high false-positive rate of the tests — they frequently detect the antibody where there isn't any — wasn't seen as a major flaw. It only meant that, in order to make sure all contaminated blood was discarded, a certain amount of good blood would also have to be sacrificed.

"...indicating that they have been exposed to AIDS."

No. Indicating that they *may* have been exposed to the LAV-HTLV-3 virus or a *component* of that virus. Exposure to a fragment of the virus that is unable to reproduce is enough to give a positive result, although it in no way endangers a person.

"Current information indicates that approximately 10 percent of those identified as having the antibodies can be expected to develop AIDS within five years. At this time there is no known cure, and a very high percentage of those who develop 'full-blown' AIDS will die within two years."

A false chain of reasoning is being built here by using two different meanings of the term "AIDS." First, 30 percent can be expected to manifest *some form of the condition* — either AIDS itself or the more common, much milder AIDS-Related Complex (ARC) — within five years. Of those, five or six percent can be expected to develop AIDS in its fatal full form. For those who do

develop AIDS, the average length of survival is indeed two years.

But now we get to the crux of the matter: it's interesting to note *which* six percent develop the condition.

"The disease is spread..."

AIDS is not a disease in and of itself, but rather a condition of compromised immunity defined by the presence of one or more opportunistic infections in addition to the virus.

"...through bodily fluids such as blood and semen..."

The LAV-HTLV-3 virus, not the condition, is spread in this manner.

"...and thus is concentrated in certain segments of the population, especially among promiscuous homosexual or bisexual males, intravenous drug users, and to a lesser extent, recipients of blood transfusions."

In a landmark piece published in the *Wall Street Journal*, writer Terry Krieger and Washington internist Cesar Caceres examined the role of drug abuse and pre-existing immune system damage in AIDS patients. They pointed out that the US Centers For Disease Control (CDC) list AIDS patients by "risk groups" and that cases belonging to more than one group are tabulated only in the group listed first. Since the CDC lists intravenous drug-users below homosexual and bisexual men, it classifies AIDS patients as intravenous drug-users only if they are exclusively heterosexual intravenous drug-users.

Looking past this misleading statistical hierarchy and examining the role not only of intravenous drug abuse, but also of the use of other drugs such as amphetamines, barbiturates, LSD, PCP, amyl and butyl nitrites (poppers), cocaine, ethyl chloride and marijuana, they found that fully 79 percent of people with AIDS had been drug users. In addition, another six percent had some form of existing immunosuppression, raising the total to 85 percent. They concluded: "It appears that

LAV-HTLV-3 will produce AIDS only if the immune system is already damaged. Such pre-existing immune damage may result from congenital deficiency, repeated transfusion of blood products, serious illness, poor environment, or self-destructive conduct like drug-abuse.

Their findings also led them to ask: "Since drug abuse can severely damage the immune system, why has AIDS been identified primarily with sex, especially among homosexuals?" (See chart, next page.)

"Since drug abuse can severely damage the immune system, why has AIDS been identified primarily with sex, especially among homosexuals?"

"The absolute number of AIDS victims is still small — just over 300 in Canada and over 13,000 in the United States; however the number is growing quickly."

In fact, the rate of AIDS increase has declined:

Year	Rate of Increase
1980-1981	449%
1981-1982	283%
1982-1983	174%
1983-1984	94%

Moreover, these figures pertain to the US. In Canada, we have a significant lead time in which to educate the public. It is doubtful that the incidence of AIDS will ever reach the proportions in this country that it has in the US.

"It is predicted that AIDS will be the leading killer of males aged 30 to 39 in the next year, and it has already reached that dubious distinction in certain parts of the United States."

Since the circular does not say who has predicted this or upon what they base their estimate, I cannot argue. But I would like to point out just how many males die between these ages. In Canada the number of males in this age group who die from all causes each year is in the neighbourhood of 3,000. Hardly of overwhelming concern to the major insurance companies, considering that no one company would be likely to have insured all of the people in question.

"The additional mortality arising from AIDS is of special concern to insurers because it does not select its victims at random..."

Agreed. But the assessment of what is a "high-risk" group must remain flexible in the face of new information.

"...and because those diagnosed as having developed the disease, and those in high-risk groups, will be tempted to 'load up' on insurance unless controls are put in place to prevent such anti-selection."

As the association has undoubtedly had more experience with situations of this sort, I would be willing to accept this statement at face value. I'm not arguing against the insurance companies' right to protect themselves from behaviour of this kind, but merely cautioning against widespread discrimination based on ignorance.

"In making underwriting decisions, insurers must be careful, in this area as in others, to avoid the appearance of unfair discrimination."

I would hope that the concern is not merely to avoid the "appearance" of unfair discrimination.



Canadian Life and Health Insurance Association Inc.

September 27, 1985

Circular No. 4170F

To Each Member Company and its Representative on Council

AIDS

Acquired Immune Deficiency Syndrome (AIDS) has quickly become one of the major causes of death among certain segments of the population and one of the most publicized diseases of our time. As such, it has important implications for life and health insurers, in terms of both risk and public relations. Articles on AIDS appear in the public press almost daily and some include mistaken information about insurance, e.g. that existing life insurance may be cancelled if the insurer finds out one has AIDS, or that insurers require all applicants to take a blood test for AIDS antibodies before deciding whether to issue a policy.

The virus which causes AIDS has been identified and blood tests have been developed to identify persons who have antibodies to this virus, indicating that they have been exposed to AIDS. Current information indicates that approximately 10% of those identified as having the antibodies can be expected to develop AIDS within 5 years. At this time there is no known cure, and a very high percentage of those who develop "full-blown" AIDS die within two years. The disease kills its victims by suppressing the body's natural immunity mechanism, leaving the victims vulnerable to infections such as pneumonia and Kaposi's sarcoma. The disease is spread through bodily fluids such as blood and semen and thus is concentrated in certain segments of the population, especially among promiscuous homosexual or bisexual males, intravenous drug users, and to a lesser extent, recipients of blood transfusions.

The absolute number of AIDS victims is still small — just over 300 in Canada and over 13,000 in the United States; however, the number is growing quickly. It is predicted that AIDS will be the leading killer of males aged 30 to 39 in the next year, and it has already reached that dubious distinction in certain parts of the United States. The additional mortality arising from AIDS is very significant among high risk groups. From a risk viewpoint AIDS is of special concern to insurers because it does not select its victims at random, and because those diagnosed as having developed the disease and those in high risk groups, will be tempted to "load up" on insurance unless controls are put in place to prevent such anti-selection.

Steps are being taken in most jurisdictions to require testing of all blood donations to protect the integrity of supplies of blood for transfusions. Because of the high levels of fear and stigma associated with the disease, confidentiality is of major importance with respect to the results of such tests. Some U.S. jurisdictions have

This Circular may be of interest to:

- Underwriting Officers
- Public Affairs Officers

Guyl
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already passed legislation to prohibit the disclosure or use of such tests for decisions on such matters as employment or insurance. In a few states the use of any tests for AIDS for insurance purposes. The industry, through ACLI and HIAA, has agreed that insurers should not seek access to the results of blood tests given by blood banks, plasma centres or so-called "alternative testing sites"; however, the industry is defending its need to administer medical tests in specific situations for AIDS as for other conditions, and to use the results of those tests in underwriting decisions. This position appears equally applicable in Canada.

In making underwriting decisions, insurers must be careful, in this area as in others, to avoid the appearance of unfair discrimination. Quebec's human rights legislation prohibits discrimination on the basis of sexual orientation, and this is a sensitive issue in other provinces as well. Thus, a practice of rejecting applications from all homosexual males would be open to criticism, unless evidence is developed indicating exposure to AIDS. Insurers must also be very careful to protect the confidentiality of test results or other information regarding exposure to AIDS, as with other personal information.

The following suggestions may be helpful in responding to queries from the media, regulators or other parties:

- Point out that existing insurance will not be withdrawn if the company learns that the policyholder has been exposed to AIDS, unless the policy was obtained by concealing relevant information.
- Note that knowledge about AIDS is at a relatively primitive stage, including the long-term significance of positive test results. Insurers and others would like to know more about this devastating disease.
- Stress that the evidence is overwhelming that the additional mortality arising from exposure to AIDS is substantial. While insurers do not want to overreact, action is necessary to evaluate an individual's risk as accurately as possible; otherwise the viability of the voluntary insurance system will be imperilled (analogous to the threat to the voluntary blood bank system).
- Point out that blood tests and other specific tests will only be obtained when other information indicates that they may yield relevant information, and that they are not sought on a universal or widespread basis.
- Note that any restrictions on the availability of information would make such evaluations harder and would increase the cost of insurance unfairly for others.
- Stress that insurers want to approve applications, not reject them, provided that it can be established that the degree of risk falls within reasonable bounds.
- Note that personal information, such as possible exposure to AIDS, is sought only for purposes of evaluating the insurance risk and determining the appropriate rate category.
- Stress insurers' commitment to preserving the confidentiality of personal information. Refer to CLHIA's "Right to Privacy" guidelines and to your company's privacy code, as appropriate.

I am sure this is merely an unfortunate wording. "Quebec's human rights legislation prohibits discrimination on the basis of sexual orientation, and this is a sensitive issue in other provinces as well."

The Quebec reference is particularly interesting since, so far, the majority of cases in Quebec do not fall into the gay/bisexual category.

"Thus, a practice of rejecting applications from all homosexual males would be open to criticism, unless evidence is developed indicating exposure to AIDS."

What does this mean? That a gay male with a positive test result is uninsurable? Again and again the phrase "exposure to AIDS" is used in a way that is *meaningless*.

Let's briefly consider the facts in such a way as to put the situation into perspective:

1) Blood testing measures only antibody response, and it does even that inaccurately.

2) Testing for the antibody is not the same as testing for the virus. None of the current tests are sensitive to the antigen, the active core of the virus.

3) Even testing for the antigen is not the same as testing for AIDS.

To refer to antibody testing as measuring "exposure to AIDS" in the first place assumes accu-

acy and in the second assumes that measuring antibody = measuring virus = measuring disease. The syllogism thus implied requires more than a mere leap in logic. It's more like a matter of religious faith.

Even if the virus could be detected by such tests, its presence would clearly be of less importance than other lifestyle considerations. The virus is merely *one* factor.

Gays have been unfairly linked to AIDS.

No matter how many political agendas may be served by adjusting the statistics in an attempt to keep this a "gay disease," the emerging patterns are clear. Perhaps, when this is understood, the hysteria will subside. It is only the gay link that has sensationalized AIDS. If there were any perspective on the matter, Hepatitis B would be in the headlines daily. For morbidity and mortality, the hepatitis numbers would make AIDS look paltry.

Beyond its obligations to present and potential policyholders, the insurance industry bears an additional responsibility in dealing with the media.

Language is all-important. AIDS is a complex phenomenon demanding clear thinking, expressed in clear language. The association must follow its own advice and "keep informed."

Julian Aynsley ●

AIDS patients by kind of pre-existing immune damage	Cases	Percent
Drug abusers ¹	11,007	79%
Patients with other causes of pre-existing immune damage:		
Poor environment ² (Haitians outside CDC "risk groups")	335	2%
Serious illness (recipients of blood or blood product transfusions)	238	2%
Repeated transfusions of blood products (hemophiliacs and people with other coagulation disorders)	106	1%
Congenital deficiency (children with a parent with AIDS or at increased risk for AIDS)	143	1%
Other/unknown	2,006	15%
TOTAL	13,834	100%

¹ Estimate based on the Centers for Disease Control's October 7 AIDS Surveillance Report and Published CDC Studies. ² Number based on a CDC estimate.

AIDS group doubts study

Despite doctors' advice, AIDS Vancouver keeps lid on oral sex

A Vancouver study suggesting that oral sex is not significant in the transmission of an AIDS-linked virus has had little impact so far on the advice offered by two of the country's leading AIDS community organizations.

In a series of articles published last summer in the *Canadian Medical Association Journal* (see *TBP*, February 1986), researchers for the Vancouver Lymphadenopathy-AIDS Study reported that an analysis of the histories of more than 700 gay men showed only getting fucked without a condom and getting fisted were significantly associated with exposure to the AIDS-linked virus, LAV (also called HTLV-3).

Last month Dr Rick Mathias, a member of a panel which advises AIDS Vancouver on medical matters, told *TBP* that the panel was "in the process" of recommending that the AIDS group reclassify oral sex and rimming as low-risk activities. At the moment, AIDS Vancouver classifies both as high-risk.

In a more recent interview, AIDS Vancouver director Bob Tivey said that the panel has now made its recommendations but that his organiza-

tion was not rushing to implement them. "Our advisory board is telling us we should take oral sex off the list of high-risk activity, but we are really hesitant to do that." He added: "We want to be cautious about this."

Tivey acknowledged that this is the first time AIDS Vancouver has not followed the advice of its medical advisory panel. He said the group plans to consult further with Gay Men's Health Crisis in New York and other AIDS organizations in Los Angeles and San Francisco.

AIDS Committee of Toronto (ACT) education officer Ed Jackson told *TBP* that the Vancouver study had not been referred to any of the medical advisors with whom the organization consults. "That particular thing, I think, hasn't been put to them just yet." He said the ACT does not have a copy of the article.

ACT education coordinator Kevin Orr said the group "doesn't have the resources to keep abreast" of the medical and scientific literature. Jackson said he hopes that ACT will soon have a formal group to examine literature as it appears.

Ken Popert ●

First AIDS death in military gets cautious response

The first member of the Canadian Armed Forces to die of AIDS received excellent care at a military hospital according to an independent source who wishes to remain anonymous.

The death was revealed January 29 by national defence public relations officer Major Ray Windsor. No details were released.

However, an anonymous source not in the military contacted *TBP* and supplied details, including the fact that the man, who was gay, died at the National Defence Medical Centre in Ottawa which, according to the source, "did a good job of taking care of him."

When asked by *TBP* whether it was military policy to treat AIDS cases at the Medical Centre,

Major Windsor declined to confirm that the man had been treated there, explaining that the release of such details would be a "violation of privacy." After some consultation, however, Windsor told *TBP*: "We have no special policy for dealing with AIDS patients; that's between the patient and his doctor."

Windsor also said that the recent death had not caused the military to consider the use of an AIDS antibody test in screening recruits. "The policy is still that, while the Surgeon General is concerned and is carefully monitoring the situation, he is not taking any extraordinary or special steps to screen people coming into the military."

Apprised of the death and Windsor's statements, AIDS Vancouver director Bob Tivey commented: "They appear to be taking a reasonable approach, which I'm very pleased about."

There is one other diagnosed case of AIDS in the Canadian Armed Forces. Ken Popert ●

Toronto artists raise money for AIDS residence

Plans for an AIDS hospice were announced January 21 by journalist June Callwood at Toronto's City Hall. Callwood hopes the provincial government will fund the project.

According to Phil Shaw of the AIDS Committee of Toronto, the group of 30 gay and straight community activists working on the project are "a cross-section of people." The group is looking for a downtown site for the proposed 10-bed facility. Estimates for the purchase and renovation of a house range from \$500,000 to \$750,000.

A hospice setting is much less expensive than a hospital for the care of people with AIDS. Shaw noted that, in contrast to a hospital, a hospice offers "more in the nature of care, not just pain relief. A hospice offers social, emotional and spiritual help to a person with AIDS." It also offers the same support to those close to the person with AIDS.

Emerging from the Toronto arts community with strong support for the hospice is Arts 4 AIDS. The group is planning a series of fundraising events over a six-month period with a goal of \$750,000. Once the hospice established, Arts 4 AIDS hopes to have a working relationship with some local hospitals. ●

FOR THE RECORD

For lesbians and gay men across Canada the new year has meant new lines of communication to health and community information.

In Ottawa an AIDS information phoneline has opened to answer the increasing number of questions about the disease. Dubbed the "AIDS Hotline" by local media, the service is staffed by a public health physician and nurse from the Ottawa-Carleton Regional Health Care Unit. The staff will answer questions about how the disease is transmitted and what its symptoms are. They will also explain safe sex practices to interested callers. The phoneline provides information only; no counselling of callers will be offered. The line is staffed Monday through Friday, 9am-5pm. The number is 594-3344.

●

A long awaited phone-line for Moncton gays is now a reality. Since February Gays and Lesbians of Moncton (GLM) have been operating a phone-line (858-1013) answering questions of concern to New Brunswick gays, as well as providing community information. While its hours are few and irregular, GLM hopes to extend the service as the number of volunteers increase.

●

Edmonton's Gay Alliance Toward Equality and its AIDS Network have recently been granted funding of \$8,000 from the Clifford E Lee Foundation for an AIDS hotline. This along with other donations will go towards setting up an office and hiring full-time staff.

Tony Johnston ●

Soon to be seen, movie may exploit AIDS fears

Details of a "B" thriller AIDS exploitation feature film being produced in Toronto are being kept under wraps. The film, entitled *The Fear Stalker* (originally *The AIDS Murders*) is described as a low-budget film due for movie house release sometime in March.

TBP has learned that the film concerns the death from AIDS of a baby whose mother goes on a spree, killing homosexuals in revenge.

The film's Toronto producer, Robert Bouvier, refused to discuss details of the film with *TBP*. He offered only that the purpose of the film is to be "educational". Bouvier reneged on a promise to set up an interview with the film's scriptwriter. He identified the writer as "a Canadian living between Montreal and Toronto, who would be using a pseudonym in the film's credits." Bouvier alleged that the film's distributors were preventing him from divulging details of the film to the media.

Production of the non-union film is to be completed this month, with theatrical release sometime in March. Beware *The Fear Stalker*.

Ric Taylor ●

QUOTE

"I don't have sex with my patients." — Dr Hillary Wass of Vancouver's St Paul's Hospital AIDS ward explaining why she isn't afraid of getting AIDS.

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Inadequate reaction to AIDS

AIDS Vancouver director Bob Tivey reports on US handling of social impact of AIDS

On January 16 and 17, the AIDS Public Policy Dimensions conference took place in New York City. Bob Tivey, the director of AIDS Vancouver, attended and makes this report.

Aside from one of the speakers, Richard Dunne of Gay Men's Health Crisis (GMHC), in New York, I was the only representative of a gay community-based group at this conference. The bulk of the participants were hospital and school administrators, public health officials and physi-

administration.

The federal government has been ambivalent at best in its response to AIDS. What the federal government has done is to record statistics, issue guidelines for the blood supply and put out policy for AIDS in the workplace and in schools. There have been repeated delays in providing information and education. Most of the burden for people with AIDS has fallen on Medicaid, (gay) community groups, volunteers (mostly gay and lesbi-

average stay is 10 days. San Francisco attempts to care for the PWA at home, which is less expensive. In NYC in 1984 only 3 percent of GMHC's funding came from the city, while in San Francisco, the Shanti Project received 64 percent of its funding from the city.

GMHC reports that the nature of the case load is changing as it grows. Right now, GMHC provides services for a large number of PWAs who are not gay men. The organization has about a

the feeling is that the federal and state governments will have to respond far more effectively as the caseload grows. They will not be able to rely totally on community groups to carry the whole burden.

There is no question that the use of the AIDS antibody tests for life insurance will be a major issue for single men in the future. Life insurance companies will find some way to deny coverage. The head of the antidiscrimination board of New South Wales (Australia) sees other consequences. One is mass discrimination against high-risk groups in the future based on the assumption that they are carriers.

Dennis Altman, author of new book, *AIDS in the*

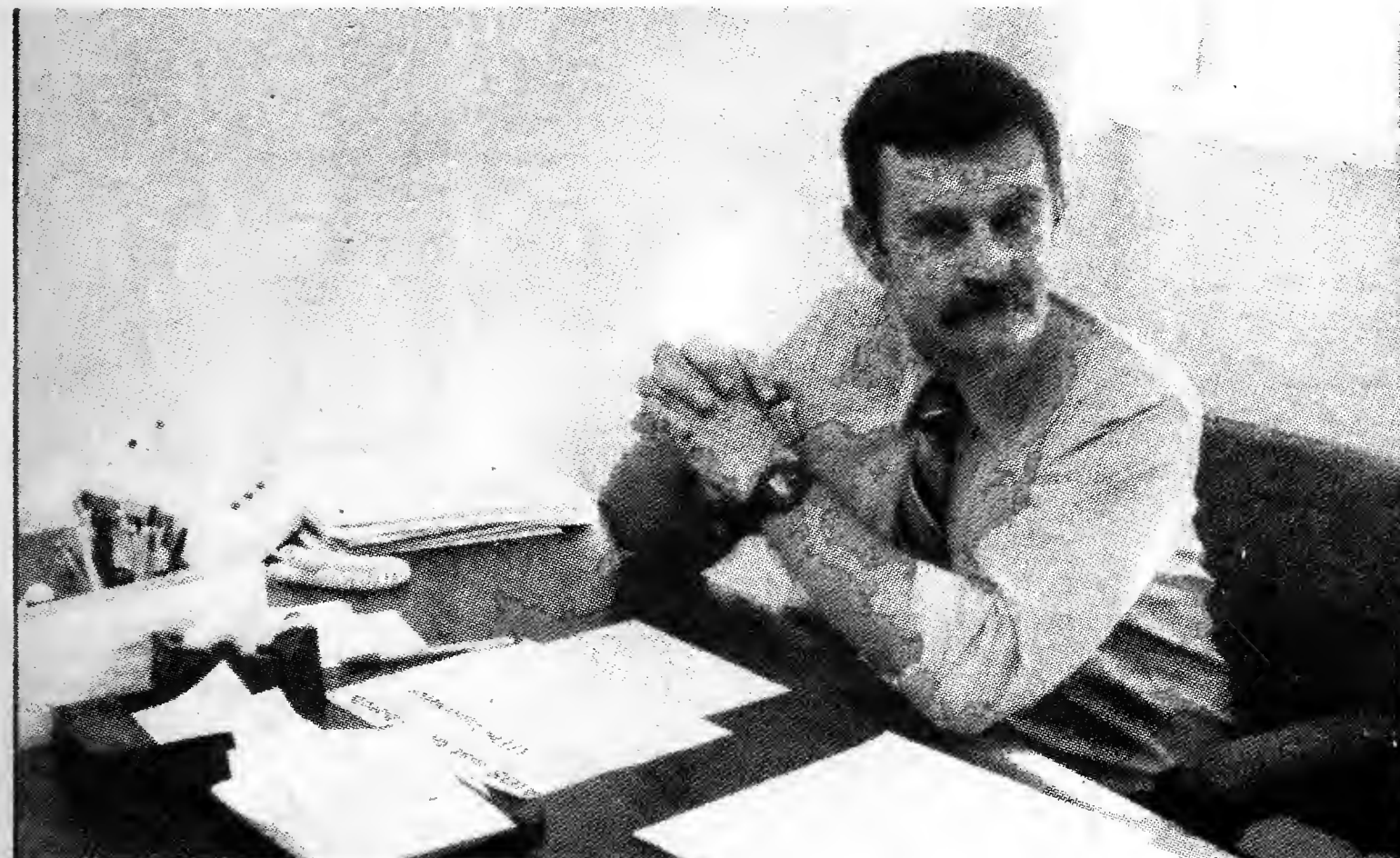
The use of AIDS antibody tests for life insurance will be a major issue for single men in the future.

Mind of America, says that not only have governments failed, but the gay movement has failed. He referred to the *New York Native* and one issue in which the paper knocks Dr Mathilde Krim, Co-chairperson of the American AIDS Foundation and certainly one of our allies, referring to her as the woman who carries a hammer in her velvet glove. In the same issue a story promoted the re-election of Mayor Koch. "The gay community has been taken in by Reaganism," charges Altman.

There is a continuing debate over female transmission of the disease. This is not an insignificant debate. It is a political issue. Some experts say that to stress that women can transmit the disease would be to dehomosexualize AIDS. Others stress that AIDS is staying within high-risk groups.

And a note struck by the conference in closing: As governments get involved, it will be important not to lose sight of PWAs, not all of whose needs will be met by governments bent on acute care. They will need housing, food, nutrition, transportation and communication with service agencies.

Bob Tivey ●



Bob Tivey: Happy to see that a sizable portion of the participants were lesbian

cians. I was happy to see that a sizable portion of the participants were lesbian.

The conference was opened by Mayor Ed Koch. He said he was proud of the amount of money New York City is spending on AIDS. (For the most part, this money started changing hands only last July, when Koch was gearing up for re-election.) Almost all of this money goes to

The government has felt it better to do nothing than to openly discuss the acts that spread AIDS.

acute care, footing the bills at the hospitals. Not nearly enough goes to the (gay) community groups who are providing practically all the public education and support services or to affordable housing for people with PLS or AIDS. During the question and answer period, Koch was sarcastic, had no answers to any of the questions, quite clearly was not prepared, was outright rude to Dr Silverman from the University of California in San Francisco and avoided the issues by recommending his two favourite restaurants in NY and especially his favourite dish, the Peking Duck!

There is no more pressing issue at the moment in the US than AIDS policy, and its financing and

an), and private donors (largely from the gay and lesbian community). Studies have shown that the very explicit brochures on "healthy sex" practices have been far more effective in education than the rather bland information put out by the US government. Gay leaders have said that the government has felt it better to do nothing than to openly discuss the acts that spread the disease.

The individual states are now confronted with a major responsibility. They were to address the public health aspects of AIDS, but a lack of federal initiative has caused a fragmented state response. New York and California have now spent large amounts of money (not well spent in NY say leaders of the gay and lesbian community). But in Texas, the focus has been on restricting the activities of the people affected. When the governor of Colorado was asked why his state was not giving money to community groups, he replied: "There are two kinds of AIDS patients — dead and dying. The money would be ill-spent. It should only go to research."

At the municipal level, the issues are medical and social: in-patient services, out-patient services, nursing, hospices, home care, housing and education on substance abuse. New York City, as mentioned, has spent most of its funds on hospital care, while San Francisco has put its money into funding community groups, home care and support. In NYC the average PWA (person with AIDS) is hospitalized four times with an average of 21 days each stay. In San Francisco the

thousand volunteers and about a thousand clients with PLS or AIDS. And New York City so far has one nursing home with six beds for PWAs. New York and San Francisco each report a total of 100,000 volunteer hours for 1985. The gay and lesbian community have really come together. But

Code forbids AIDS bias

Ontario human rights official says AIDS discrimination is illegal

While the Ontario Human Rights Code doesn't provide protection from discrimination on the basis of sexuality, it now appears that people with AIDS are protected by the Code.

This information was contained in a letter dated November 25th, 1985, in which Borden Purcell, chairperson of the Ontario Human Rights Commission (OHRC), states that people with AIDS or those thought to have AIDS are protected under section 9(b) of the Human Rights Code of 1981.

The letter was a reply to Roy F Henderson, secretary for the Toronto Board of Health, who had asked the Commission's opinion on discrimination against those with AIDS with reference to the Human Rights Code.

Purcell states that "AIDS as an illness would fall within the definition of handicap." The first clause in the Code's definition describes a handicap as "any degree of physical disability, infirmity, mal-

formation or disfigurement that is caused by bodily injury, birth defect or illness...." Purcell said that this means "persons with AIDS would be protected under the Code in areas of services, accommodation, contracts, employment, vocational associations and would be able to file a complaint of denial of right to equal treatment in the areas because of handicap. In addition, some persons may not have the illness but may be perceived to have AIDS in which case the person could still file a complaint alleging that the person is perceived to be handicapped. Similarly, when a person is denied the right to equal treatment by relationship, association or dealings with a person or persons identified with AIDS, the person will be able to complain that his/her right has been infringed because

continued on page 19

Network is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live—and you can help us keep it up-to-date by letting us know about activities in your area.

To get your group listed, or to update any of the information provided here, write: *Network, The Body Politic*, Box 7289, Stn A, Toronto ON M5W 1X9.



Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York NY 10014.
Archives for the Protection of Gay History and Literature, Box 6368, Stn A, Saint John NB E2L 4R8.
Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.
Brethren Mennonite Council for Gay Concerns (BMC), Box 24060, Washington, DC 20024. (202) 462-2595.
Canadian Gay Archives, Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.
Dignity/Canada/Dignité, Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.
Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.
Gay Interest Group, Canadian Library Association, Box 1912, Winnipeg MB R3C 3R2.
Gay Men's Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2.

Gay Mensa, c/o TBP, Drawer C622, Box 7289, Station A, Toronto, ON, M5W 1X9.
International Gay Association, International Secretariat, c/o RFLS, Box 350, S-101 24 Stockholm, Sweden, ph: 46-8-848050, or 845576. Action Secretariat, c/o NVIH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughton St, Edinburgh, Scotland EH1 3SA.
International Gay Youth Information Pool (IGYIP), Box 1305, Vika, N-0112, Oslo 1.
International Lesbian Information Service (ILIS), c/o Centre Femme, 5 Boulevard St Georges, Geneva CH-1025, Switzerland.
Lesbians Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2. Personalized contact and correspondence service for women.
Ligo de Samsekamaj Gessperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.
New Democratic Party Gay Caucus, Box 792, Stn F, Toronto ON M4Y 2N7.
North American Transvestite-Transsexual Contact Service, Box 3, Athens, Ohio 45701, USA. (206) 624-8266.
Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa ON K1N 7N6.
Seventh-day Adventist Kinship Canada, Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.
Seventh-day Adventist Kinship International, Inc., Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.
Super 60 for Elderly Men. Men 60 or over seeking mates of similar age for caring, sharing life, hobbies, travel, etc.

Local, national, monthly listing. Free service. Send long self-addressed stamped envelope. Box 103, 606 W Barry, Chicago, IL 60657.
Women's Archives, Box 928, Stn Q, Toronto ON M4T 2P1.



Whitehorse
Lesbian support group, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.



Provincial
Affirm: Gays and Lesbians of the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.
West Coast & Across Canada Lesbian Correspondence Club. Write: S O'Reilly, General Delivery, Fort St John, V1J 4H5.
Comox Valley
The Island Gay Society — Comox Valley, Box 3073, Courtenay, V9N 5N3, 338-9479. Lay and peer-group counselling, social contacts and get-togethers, etc.

Duncan
The Island Gay Society — Cowichan Valley Branch. Duncan, Box 129, V9L 3X1. 748-7924.

Fraser Valley
Fraser Valley Gay and Lesbian Support Group. Box 3413, Langley, V3A 4R7. 530-9028 or Ron: 888-2189.

Kamloops
Thompson Area Gay Group. Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna
Gay Alcoholics Anonymous. Call Jim: 762-0422, page 441.
Okanagan Gay Organization. Box 1'65, Stn A, V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, 763-8008.

Nanaimo
The Island Gay Society — Nanaimo, Box 127, V9R 5K4. 756-0370. Holds monthly socials.

Port Alberni
The Island Gay Society — Port Alberni, Box 158, V9Y 1R1. 724-4914.

Port Hardy
North Island Gay and Lesbian Support and Information Group, Box 1404, V0N 2P0.

Prince George
Gay Crisis Counselling. Prince George Crisis Line: 563-1214.
Progressive People of Central Interior. Box 1942, Stn A, V2L 5E3.

Prince Rupert
Gay People of Prince Rupert, Box 881, V8J 3Y1. 627-8900 (eve).
Kaia Island Women's Group. 624-9847, 1603 W 2nd Ave, V8J 1J5.

Revelstoke
Lothlorien, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace
Gay Connection. 638-1632
Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver
AIDS Vancouver. Box 4991, MPO, V6B 4A6. Ph: 687-AIDS.
Alcoholics Anonymous (Gay). 684-8960 (men), 929-2585 (women).
Alliance for the Safety of Prostitutes. Sally de Quadros: 873-9996 or Marie Arrington: 875-1050. Box 2233, V6B 3W5.
Alternate Image Camera Club. 688-2021.
Archives Collective. Box 3130, MPO, V6B 3X6. 669-5978.
Boots. Contact club for men into boots, uniforms, motorcycles, etc. Jeff: Box 48577, 595 Burrard St, V7X 1A3.
Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.
Daughters Unlimited, 1887 Verables St, V5L 2H6. 251-6090. (Plans to open a women's club.)
Dignity/Vancouver, Box 3016, V6B 3X5. 430-1466.
Dogwood Monarchist Society, 303-1150 Burnaby St, V6E 1P2.
English Bay Swim Club, c/o 4249 Birchwood Cres, Burnaby V5H 4E6. Meets Thurs, 6:45-8 pm at Aquatic Centre. Info: Ken 433-8000.
Frontrunners (running/jogging). Call Bob 669-7589 or Tom 874-1070.
Gay Asians of Vancouver, Box 4463, V6B 3Z8. 324-8957.
Gayblevision. TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2. 689-5661 or 684-6869.
Gay Fathers of Vancouver, Box 3785, V6B 3Z1. 688-6590.
Gay Food Bank. Fridays 5:30-7 pm. See Vancouver Gay/Lesbian Community Centre.
Gay Leisure Link (GLL). Box 4662, V6B 4A1.
Gay Library, 1170 Bute St. No. 4 V6B 3W2. 684-6869 or 688-1006. (VGCC)
Gay Pride Festival Ass. Box 111, 1221 Thurlow St, V6E 1X4.
Gay Rights Union, Box 3130, MPO, V6B 3X6. Call Rob 685-5650 or Don 681-1570.
Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (See *The Ubyssy* for room).
Gays of Simon Fraser University. Tom: 685-1597.
Gazebo Connection (business & professional women's group), 382-810 W Broadway, V5Z 4C9. 984-8744.
Greater Vancouver Business Association, Box 107, 1221 Thurlow St, V6E 1X4. 669-1753.
Hominum. 684-6869. Offers support and fellowship primarily to gay men who have previously been in a heterosexual relationship.
Integrity: Gay Anglicans and their friends, Box 34161, Stn D, V6J 4N1. 873-2925.
Knights of Malta. Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
Legal Advice Clinic, 1170 Bute St. No. 4 (VGCC). Mon, 7:30 pm. Free advice and referrals.
Lesbian Action Committee, Box 24867, Stn C, V5T 4E2.
Lesbian and Feminist Mothers' Political Action Group (and Lesbian

Mothers' Defense Fund), Box 65804, Stn F, V5N 5L3. Lee 251-6090.
Lesbian Information Line, 400A W 5th Ave, V5Y 1J8. Phone workers 7-10 pm Thur and Sun, answering machine other times. 875-6963.
Lesbian Feminist Power and Trust Association. Feminist S/M support group. Box 69591, Stn F, V5W 5L4.
The Lesbian Show. Co-op Radio, 337 Carrall St, V6N 2J4. 102.7 MHz FM, Thurs, 8:30 pm. 684-8494.
Lesbians Autonomous. Drug and alcohol abuse support group. 875-6963.
Metropolitan Community Church, Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).
Metropolitan Vancouver Athletic and Arts Association, 2632 Hemlock St, V6H 2V5. 736-4017.
Native Cultural Society (gay native social group). 2-1244 Robson St, V6E 1C1.
Pacific Rim Rockettes. Curling league. 686-4778 or 521-8208. 706-1720 Barclay St, V6G 1K4.
Parents and Friends of Gays. 988-7786.
Quaker Lesbian and Gay People and Supporters, 208-1242 Robson St, Vancouver, V6E 1C1. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.
Rights of Lesbians. Box 24687, Stn C, V5T 4E6.
Rob Joyce Legal Defense Fund, c/o Gay Rights Union. Sun-Thurs: 7-10 pm; Fri: 6-midnight; Sat: 2pm-midnight; answering machine other times. 684-6869. Box 2259, MPO, V6B 3W2.
Sha'ar Hayam, Box 4603, MPO, V6B 4A1.
Spokes. Gay cyclists. Box 2259, MPO, V6B 3W2. Call Brent 687-5069 or Michael 879-6623.
Square Across the Border. Gay square dancing club. Box 312, 1755 Robson St, V6B 1C9. 685-4836 or 688-5797.
Vancouver Activists in S/M (VASM), call George 594-3632. An educational organization with a monthly newsletter. Write Box 2204, New Westminster, V3L 5A5.
Vancouver Crisis Centre. 733-4111, 24 hours/day; youth line: 733-3433, 3:30-11:30 pm.
Vancouver Gay and Lesbian Community Centre, 1170 Bute St, No 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.
Vancouver Gay and Lesbian Summer Games, c/o Metropolitan Vancouver Athletic and Arts Association.
Vancouver Gay Athletic Association, c/o 1018 Burnaby St. 681-2424.
Vancouver Gay Community Theatre. 502-455 Abbott St, V6B 2L2. 688-7084 or 876-4834.
Vancouver Gay Volleyball Ass. Roy: 669-6696. 2632 Hemlock St, V6H 2V5.
Vancouver Lesbian Centre. 876 Commercial Dr. 254-8458.
Vancouver Lesbian Connection. Fundraising for lesbian building, coming out groups, lesbian rights. Box 6951, Stn F, V5W 5L4.
Vancouver Lesbian/Gay Youth Group. Meets Sat 7-9 pm. 684-6869.
Vancouver Men's Chorus, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information call Dennis Jones: 669-SING.
Vancouver Rape Relief and Woman's Shelter. 872-8212. 77 E 20th Ave, V5N 5P3.
Vancouver VD Clinic. Rm 100, 828 W 10th Ave (near Gen Hosp). Appointments: 660-2421.

Weaver Institute. Gay workshops. 101-3309 Dunbar St, V6S 2B9. 222-1318.
West End Softball Association, 299-1755 Robson St, V6G 1C9. Call Frank Hammer 255-4410.
West End Volleyball, 222-1500 Pendrell St. 669-6696.
Women in Focus, 204-456 W Broadway, V5Y 1R3. 872-2250.
Women's Fastball. 433-6413. 2674 (basement) E 19th Ave, V5M 2F5.
Women's Health Collective. 682-1633. 888 Burrard St, V6Z 2G7.
Zodiac Fraternal Society. Leather club. Box 48144, V7X 1N8.

Vernon
Rural Lesbian Association and Library, c/o Box 1242, V1T 6N6.
Vernon Alternative Lifestyle. 4007-32nd St, V1T 5P1.

Victoria
AIDS Vancouver Island. Box 845, Stn E, V8W 2R9. 384-4554 (7-10 pm weekdays).
Alcoholics Anonymous (Gay and lesbian). Art: 381-0524; Linda: 389-0198.
Gay and Lesbian Organization of the University of Victoria (GLO). SUB, U of Victoria, Box 1700, V8W 2Y2.
The Island Gay Society — Victoria. Box 695, Stn E, V8W 2P9. 598-5480. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 8:30-11 pm, with coffee or tea all night for \$2 cover charge.
Need (Victoria Crisis Line). 386-6323. 24 hrs. Some gay info available.
Womyn's Coffee House, 1923 Fernwood. Every Wed evening.

West Kootenay region
West Kootenay Gays and Lesbians, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).



Provincial
Alberta Lesbian and Gay Rights Association (ALGRA). Box 1852, Edmonton T5J 2P2.
Alberta TV and TS Contact Club. Box 4667, Calgary T2T 5P1. Transvestite and transsexual contact service.

Calgary
AIDS Calgary. Box 2388, Stn M, T2P 3C1. 228-AIDS.
Apollo — Friends in Sports. Box 6481, Stn D, T2P 2E1. Provides recreational activities to the gay community, including volleyball, slowpitch, curling, bowling, dances, car rallies and skiing. Hosts annual Western Cup Volleyball Tournament. Open to men and women. Info: Gay Lines, 234-8973.
Camp 181 Association. Box 702, Stn M, T2P 2J3. Dances, theme parties, campouts, sports and other activities for lesbians and gays.
Dignity/Calgary. Box 1414, Stn M, T2P 2L6.
Gay Lines. 234-8973. Community information.
Gay Political Action Committee, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
Gay Students Association, c/o U of Calgary Students

Clubs, Rm 209, MacEwan Hall, 2500 University Dr NW, T2N 1N4.
Gay Youth Calgary. Peer counselling, information, social activities for gay and lesbian youth 15-21. 234-8973.
Frontrunners. Contact Gay Lines or Calgary Central Office: 233-2111. Alcoholics Anonymous for gay men and women.
Imperial Court of the Chinook Arch. 282-6393. Entertainment and social events.
Lesbian Information Lines (LIL). 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. 314-223 12 Ave SW. Operated by Womyn's Collective.
Lesbian Mothers. Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
Lesbian Outreach and Support Team. Box 6093, Stn A, T2H 2L4. 281-2895.
Metropolitan Community Church. 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address.
New Horizons (physically disabled gays). A712, 3130-66 Ave SW, T3E 5K8. Or phone Gay Lines, 234-8973.
Womyn's Collective. 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

Edmonton
AIDS Network. 424-8361. Personal support and public information.
Canadian Federation of Gay businesses and Organizations. 10330-104 St, T5J 1C1. 428-9444, 425-8783.
Dignity Edmonton Dignité. Box 53, T5B 2B7. 469-4286.
Edmonton Roughnecks Recreation Association, c/o GATE. Volleyball, softball, gymnastics.
Gay and Lesbian Awareness (GALA). Box 53, T5B 2B7.
Gays and Lesbians on Campus (GALOC). Rm 620, Students' Union Bldg. Mailing address: Box 75, Students' Union Bldg, U of A Campus.
Gay Alliance Toward Equality. Box 1852, T5J 2P2. Office: 10173-104 St. 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
Gay and Lesbian Youth Group. Support and social group for youths 16-19. Meets Saturdays, 7-9 pm. For information please call 424-8361.
Gay Fathers & Lesbian Mothers. For info call 424-8361.
Inter/Ed. Box 12G, 9820-104 St, T5K 0Z1. 421-7629 (Jim).
Mandate: Sober, an AA group for men and women. Unitarian Church, 12530-110 Ave, Saturdays, 8 pm. Closed discussion; last Saturday of the month is open. AA Central office: 482-6783.
Metropolitan Community Church of Edmonton, 1143-70 Ave, T6H 2T9. 438-5168. Sunday worship at 7:30 pm, 126 Street-110 Ave.
Privacy Defence Committee, c/o Box 1852, T5J 2P2.
Royalist Social Society of Northern Alberta (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.
The Vocal Minority. "to educate the general population about the multiplicity and richness of our lives through public musical performances." 426-1516 or 426-1246.
Womospace, a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, 433-3559 or Liz, 986-0263.

Grande Prairie
The Peace Gay Association, Box 1492, T8V 4Z3. Social and support group for NW Alberta.

PASS IT ON!

If you've ever been a stranger in town, you know what it's like to head for a gay or lesbian gathering spot only to find that it's now a laundromat. Or a parking lot:

We need your help to keep *Network* accurate and up-to-date. If you know of a local organization that should be listed or if you spot a listing that needs to be changed or dropped, use this coupon to let us know. And please add your name and telephone number so we can verify the details.

Help keep *Network* up-to-date. Someone out there will be glad you did.

Name _____ Tel _____
 Mail to TBP Network, Box 7289, Stn A, Toronto M5W 1X9.

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of association."

Ed Jackson of the AIDS Committee of Toronto would like to encourage people who have been discriminated against on the basis of AIDS to file a complaint with the OHRC. He said most people are not aware that they can file an official complaint. The OHRC is anxious to deal with such com-



Purcell: 'AIDS falls within the definition of handicap'

plaints, although Jackson added that the process does take a great deal of time — complicated forms must be filled out and a hearing attended.

Documenting cases of AIDS discrimination would be of assistance in pressing for protection for lesbians and gay men in the Ontario Human Rights Code. In a roundabout way, AIDS might help to get sexual orientation included in the Code. AIDS is bringing homosexuality out of the closet, under the umbrella of the disease. According to Jackson "It has helped people to discuss gay sexuality."

Anyone who has cause to file a complaint is welcome to contact the AIDS committee at 926-1626 for an initial discussion.

Nancy Irwin ●

Quebec gay group faces bankruptcy

Quebec's major gay rights organization, l'Association pour les droits des gais du Québec (gay rights association of Quebec), suspended its activities January 6 because of serious financial problems.

Founded in 1976 in reaction to a pre-Olympic "clean-up" campaign in Montreal, ADGQ was involved in the National Assembly's discussion and passing of Bill 88, which included sexual orientation in the province's Charter of Human Rights and Freedoms.

ADGQ's other activities have included publishing *Le Petit Berdache*, a bimonthly magazine; sponsoring a radio program, cafe, telephone hotline and library; and offering counselling, youth and discussion group services.

Despite this diverse roster of activities, the organization's main sources of income have been dances and special events held throughout the year. Claude Martineau, ADGQ president, is quoted as saying that "after the low turnout of the dance on December 28, ADGQ finds itself with a deficit of \$11,000."

According to Serge Desmarais, the editor of *Le Petit Berdache*, all of the Association's resources are being directed towards fundraising and the gay community is being counted on to help resolve the crisis.

Those who wish to make a donation can send a cheque payable to ADGQ to: Box 36, Stn C, Montreal, Quebec H2L 4J7. Postdated cheques are also acceptable.

Alan Orr ●

1981: Looking back at anger

Hundreds were arrested, thousands demonstrated: nothing was ever the same again

February 5, 1986, 8pm. The 20-odd people gathered at the 519 Church Street Community Centre in downtown Toronto were going about the never very gripping business of an annual general meeting. The agenda promised a financial report, the election of a steering committee and a discussion of the future mandate of the organization. By the end of the evening, the group had discussed and refined its mandate, made provisions for a steering committee, enjoyed a promised video screening and sent its members home.

February 5, 1981, approximately 11pm. One hundred and fifty Toronto police officers coordinated by police intelligence descended on four Toronto steambaths, arresting 286 as found-ins in a common bawdyhouse, and 20 men as keepers. It was a three-hour pillage, the climax, according to police, of six months of investigations which led them to believe that acts of prostitution and indecent acts had taken place on the premises.

During those three hours, plainclothes officers identified only by a red dot somewhere on their clothing used hammers, crowbars and shears to smash through doors, shatter mirrors, rip apart mattresses and wrench the doors off lockers. Early damage estimates reached \$35,000.

The police denied using unnecessary force of any kind.

The men who were in the baths that night had a different story.

"I was in a room with someone and I heard a noise. I got up to open the door but it burst open and a guy pushed in and shoved me up against the wall, my face pushed hard into the wall. My nose was lacerated and bloodied. The cop kept punching me in the lower back and pulling my hair and saying, 'You're disgusting, faggot....' They used a pen to gouge the room number into the backs of our hands. They herded us naked into the shower room. One of the cops said, 'Too bad the showers aren't hooked up to gas.' " Testimony from one of the found-ins at the Barracks, one of the raided baths.

Five years later, the 20 or so people at the annual general meeting of the Right to Privacy Committee commemorated that event, the largest mass arrest since the 1970 invocation of the War Measures Act.

They were the remaining members of the gay organization that five years ago had ballooned into the largest gay organization in Canada. Its mandate — to organize both the legal defence of those charged in the raids and community response. There were approximately 2,000 people involved in the RTPC in the months after the raids. Regular meetings attracted hundreds, and demonstrations could easily bring several thousand militant, angry and joyful people into the streets.

Despite all the anger, the fears, the uncertainties, it's not easy to forget the joy. Many gay people in Toronto today date their immersion in gay life from February 1981. Men and women in the closet or on the periphery of fully realized gay social lives leapt over years of hesitant step-by-step coming-out when they took the one step into the forbidden territory of Yonge Street at midnight, February 6.

None of the small group of people who organized that demonstration had any idea of what might happen — whether it would attract 30 people or 300. I don't think anyone expected more than that. The largest gay demonstration ever to

take the streets before that time marched in July 1977 to protest Anita Bryant's Canadian visit. It had attracted 500 people.

There were 300 people there by midnight. Half an hour later there were five times that many. By the time the crowd had surged down an emptied Yonge Street and turned towards 52 Division headquarters, there were 3,000 of us.

Before those people went home that night they had been given an intoxicating sense of power. They had illegally taken over Yonge Street and the police had been unable to stop them. They had been prevented from doing who-knows-what to 52 Division headquarters only by a phalanx of 125 police officers shoulder to shoulder in front of the building. And only a violent attack by police with truncheons prevented the smashing of the doors to the Ontario Legislature.

Exactly two weeks later a second demonstration attracted 4,000 people. It was as militant and exhilarating, and part of the excitement grew out of the realization that support was coming even from beyond the gay community. A statement of concern issued a week earlier attracted the signa-

photo: Gerald Hamon



Yonge and Wellesley: Demonstrators spilled out into the intersection, closing down Yonge a few minutes after midnight on February 6, 1981

tures of city aldermen, civil libertarians, lawyers and writers, and the demonstration itself counted supporters from labour groups, the black community, women and straight people.

It also attracted the intervention of plainclothes police provocateurs. Four of the people carrying the banner that headed the largest gay demonstration in Canadian history were plainclothes police officers. Several more were photographed carrying placards. Six people were arrested that night, and witnesses reported that the altercations which led to the arrests were provoked by men who turned out to be undercover officers.

For a long time after that, it felt like war. Better than that, it felt like winning. The police raided again — two more baths in June. We demonstrated again. The total number of men facing charges had grown to 337, but the total number of people whose lives had been touched in ways that made them feel like family to each other numbered in the thousands.

It felt like winning too because those thousands had a voice with a power and urgency they'd never had before. The Right to Privacy Committee organized demonstrations that worked, ensured that found-ins had legal assistance, raised thousands of dollars, and was listened to seriously in public forums.

By September 1981, the Bruner Report, a document commissioned by City Council to investigate "disagreements and difficulties surrounding the police and the homosexual community," put an official stamp to most everything the gay community had been saying about the police. Although it stopped short of recommending changes in the way the police force was managed, it left no doubt that the police would have to ac-

cept the gay community as a legitimate minority if any sort of truce were to be declared.

None of its recommendations were put into effect. But the very fact of its existence represented a triumph of sorts for a community bristling with a new sense of itself.

And what of the community, and that organization, five years later? It would be tempting, and it would probably be wrong, to see that fifth anniversary annual meeting as pathetic, a ritual attended by a few grizzled old activists.

continued on page 23

Red Deer

Gay Association of Red Deer, Box 356, T4N 5E9.

Lethbridge

Dignity Lethbridge, Box 2262, T1J 4K7. Phone: 381-6905, 7-9 pm.



Provincial

Affirm/Saskatchewan, lesbians and gays in the United Church, 422 Smallwood Cres, Saskatoon S7L 4S4.

Gay Rights Subcommittee, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon S7K 1L5. 244-1933. **Lesbian Association of Southern Saskatchewan**, Box 4033, Regina S4P 3R9. 522-4522 or 352-8397.

Prince Albert

Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

AIDS Regina, Box 3414, S4P 3J8. 522-4522, AIDS Information Line (Mon and Wed, 8-10 pm). **Dignity Regina** (gay Catholics and friends), Box 3181, S4P 3G7. **Gay Athletic Guild**, Box 3414, S4P 3J8. **Gay Community of Regina** (gay community council), Box 3414, S4P 3J8. **Gay Information Services**, Box 3414, S4P 3J8. 522-5422, Sun & Mon, 8-10 pm; 24-hr recorded message at other times. **Gay Parents**, Box 3414, S4P 3J8. **Gay Religious Group**, Box 3414, S4P 3J8. **Gay Women's Phone Line**, 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2. **Rumours** (gay community centre), 1422 Scarth St. 522-7343. **Regina Parents, Families and Friends of Gays**, Box 3414, S4P 3J8. **Regina Women's Community and Rape Crisis Centre**, 219-1810 Smith St, S4P 2N3. 522-2777, 352-7688.

Saskatoon

Gay & Lesbian Support Services (GLSS), 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581, S7K 6K7. **Gay History Group**, c/o GLSS. **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates. **Gayline**, 665-9129, Sun-Thurs, 8-11 pm. Community information. **Gays and Lesbians at the University of Saskatchewan (GLUS)**, Box 124, S7K 3K1. Open to staff and students of the Saskatoon campus; holds social and educational events. **Live and Let Live**, c/o Gay and Lesbian Support Services. Meets Fri, 8 pm at GLSS. **Metamorphosis 1985**, Box 113, S7K 3K1. 955-1270. Plans annual Thanksgiving weekend celebration. **Southern Prairie Athletic Association**, Box 8581, S7K 6K7.



Provincial

Brethren/Mennonite Council for Gay Concerns (BMC) Manitoba, Box 2846, Winnipeg R3C 4B4.

Brandon

Gay Friends of Brandon, 727-1685, Wed 7-10 pm; Sat 1-4 pm.

Portage-la-Prairie

Bi-Women's Support Group, Box 820, R1N 3C3. 857-5295. For bisexual women.

Thompson

Gay Friends of Thompson, Box 157, R8N 1N2.

Winnipeg

Affirm: Gays and Lesbians of the United Church, 453-3984 (Eric) or 452-2853 (Dave). **A Little Bit of Magic, Inc.** A non-profit introduction service for gay men and lesbians. 775-4838. **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. 452-1813 or 786-3976. Worship, counselling, library. **Dignity/Winnipeg**, Box 1912, R3C 3R2. **Gaie Livraison**, Box 1912, R3C 3R2. Pamphlets and booklets on homosexuality. **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, 233-3508. **Gay AIAnon Group**. Info: Gays for Equality. **Gay Community Centre**, 277 Sherbrooke St. 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licenced. **Gay Fathers Winnipeg**, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm). **Gay Outdoors Group**, c/o Gays for Equality. **Gay Parents**, c/o Gays for Equality. **Gays for Equality (GFE)**, Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrooke St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings. **Lesbian Line**, 786-3976, Tues evenings. **Ms Purdy's** 226 Main St. 942-8212. Women's bar. **Mutual Friendship Society, Inc.** Box 427, R3C 2H6. 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrooke St. **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities. **Project Lambda, Inc.** Box 3911, Stn B, R2W 5H9. 772-1421. Lesbian/gay community service organization. Publishes *Out & About*, gay community library, community fund-raising for medical, library, educational and counselling services. **Winnipeg Gay Community Health Centre**, Box 3175, R3C 4E6. 774-4846. Phone line, counselling, information on AIDS and other lesbian/gay health issues. **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.

Winnipeg Gay Youth, c/o GFE. **Winnipeg Lesbian and Gay Pride**, c/o N Stevens, 10-191 Colony St, R3C 1W2. 775-1612. **University of Winnipeg Gay Students Association**. Info: 786-3976. **Yourself**, Box 2790, R3C 3R5. For bisexual men and women.



Provincial

Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Brethren/Mennonite Council for Gay Concerns (BMC) Ontario, Box 2621, Stn B, Kitchener ON N2H 6N2.

Guelph

Area code: 519 **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs. **Gays Out of Doors (GOOD)**. See Kitchener-Waterloo.

Goderich

Area code: 519 **Parents of Lesbians and Gays**, c/o Anne Rutledge, 52 Essex St, N7A 2H4. 524-4879.

Hamilton

Area code: 416 **Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8. 529-7884. **Gay Archives/History Project for Hamilton-Wentworth**, 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979. **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info. **Gayline Hamilton**. Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm. **Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month. **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info. **Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5. **Live and Let Live (Gay AA)**. Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

Kingston

Area code: 613 **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

Kitchener-Waterloo

Area code: 519 **Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110.

Gay News and Views, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W, Waterloo N2L 3G1. 886-CKMS.

Gays of Wilfrid Laurier University, c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.

Gays Out of Doors (GOOD), Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).

Half and Half Club. A non-profit social club that sponsors a bar and disco at 223 1/2 King St W, Kitchener (use Halls Lane entrance). 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.

International Women's Day Committee, Box 1491, Stn C, Kitchener, N2G 4P2. **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. 579-3325.

London

Area code: 519 **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd fl, 649 Colborne St. 433-3762. **Gayline**, 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm. **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. 433-3762. Coffee House: Mon, 7-10 pm. Disco/Bar: Wed, Fri and Sat, 9 pm-1:30 am. Gay AA meeting, Wed, 7 pm. **FFLAG** (parents and friends of lesbians and gays). 48 Garfield Ave, N6C 2B5. 432-4581. **Nitty Gritty Gay Discussion Group**, 649 Colborne St (upper). 473-4738.

Mississauga/Brampton

Area code: 416 **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7. Phone: 278-6010. **Parents of Lesbians and Gays**, c/o Mary Jones, 35 Willis Drive, Brampton ON L6W 1B2. 457-4570.

Niagara Region

Area code: 416 **Forward Lambda**, Box 603, Niagara Falls ON L2E 6V5. **Gays at Brock University (GAB)**. Contact GO Niagara. **Gay Outreach Niagara (GO Niagara)**. An organization for gay men and women in the Niagara Region. Box 61, St Catharines ON L2R 6R4. 684-0683. **Niagara College Gays (NCG)**. Contact GO Niagara.

North Bay

Area code: 705 **Gay Fellowship of North Bay**, Box 665, Callendar, ON P0H 1H0. Meetings Tues evenings. Phone: (705) 476-3761, Thurs 7-9 pm, message other times.

Ottawa

Area code: 613 **AIDS Committee of Ottawa**, c/o the Gayline, 238-1717, Mon-Fri, 7:30-10:30. **Gai Campus**. Centre Universitaire, local 206, Université d'Ottawa. **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call 238-1717. **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 318 Lisgar St, 2nd Floor: open 7:30-10:30 pm Mon-Thurs. Sun: AA Live & Let Live group, 8 pm. Gayline: 238-1717, Mon-Fri 7:30-10:30 pm, recording other times. Office: 233-0152.

Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 318 Lisgar St. 2nd Floor.

GO Centre. Open every weeknight from 7:30-10:30. For information, referral service and peer counselling, call 238-1717.

Groupe de Pères Gais. 238-1717.

Groupe des lesbiennes féministes juives. 238-1717. **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.

Integrity/Ottawa (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

Lambda Professional and Business Association of Ottawa. Purpose of association is to give a chance to people in the same profession or business to meet together and establish some sort of network. Call the gayline: 238-1717.

Lesbienne et gais du campus/Lesbians and Gays on Campus

c/o SFUO, 85 rue Hestey Street, K1N 6N5.

Live and Let Live Group for gay alcoholics. Contact GO.

Metropolitan Community Church, Box 2979, Stn D, K1P 5W9. 232-0241.

Parents des gais. CP 9094, K1G 3T8.

Parents of Gays, Box 3043, Station D, K1P 6H6.

Pas nés d'hier, gais et lesbiennes âgés. 238-1717.

Pink Triangle Services, Box 3043, Station D, K1P 6H6. A gay/lesbian social service and public education group (non-profit registered charity). PTS runs a gay/lesbian peer counselling and community information line: 238-1717, Monday-Friday, 7:30-10:30 pm. PTS also runs a speaker's bureau and an educational service. Call business office: 563-4818.

Owen Sound

Area code: 519 **Gays of Owen Sound and Area**. A support group for gays and lesbians in the Grey/Bruce area. Box 1104.

Peterborough

Area code: 705 **Gays and Lesbians at Trent and Peterborough**, Box 2467, K9J 7Y8.

Stratford

Area code: 519 **Festival Horizons**. Info on theatre, restaurants and lodgings. Box 432, N5A 6T3.

Sudbury

Area code: 705 **Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6. Phone: 674-3002, Tues, 7 pm-10 pm.

Thunder Bay

Area code: 807 **Gays of Thunder Bay**, Suite 7, 214 Red River Rd., P7B 1A6. 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Sun. Dances held monthly. **Northern Women's Centre**, 69 Court St N, P7A 4T7. 345-7802.

Toronto

Area code: 416 **AIDS Committee of Toronto**, Box 55, Stn F, M4Y 2L4. 926-1626, Mon-Fri, 9 am-5 pm. Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS and PLS, including separate discussion groups for people diagnosed with AIDS and PLS.

Affirmation, a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9. **Alcoholics Anonymous**. Lesbian/gay fellowships. 964-3962.

Association of Gay Social Workers, c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.

AWARE, a support group for gay men and lesbians from Christian Reformed Churches, and their friends. Write c/o MCCT, 730 Bathurst St, Box K, Toronto, M5S 2R4. 925-0690.

Cabbagetown Group Softball League, Box 1113, Stn F, M4Y 2T8.

Branching Out, Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2.

Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC), A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4V 1P7.

Christos Metropolitan Community Church, Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.

Chutzpah, Box 334, Stn Q, Toronto M4T 5M6. 489-4662. Group for Jewish gay men and lesbians.

Committee to Defend John Damien, 291 Ontario St, Apt 6, M5A 2V8. 925-6729.

Couples Growth Group, MCC. Open to gay and lesbian couples in a committed relationship. Every other Fri at 8 pm. 536-2848.

Dignity/Toronto, Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

Federation of American and Canadian Transsexuals (FACT) - Toronto, 519 Church St Community Centre, M4Y 2C9. 598-0433.

40 Plus GP. Group for older gays. Meeting at the 519 Church St Community Centre second and fourth Mondays of each month (except holidays) at 7:30 pm.

Gay Alliance at York, c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

Gay Asians Toronto, Box 752, Stn F, M4Y 2N6.

Gay Association of Maritimers in Toronto, 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.

Gaycare Toronto, c/o 519 Church St Community Centre, M4Y 2C9. Phone: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

Gay Christian Counselling Service. Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848.

Gay Community Appeal of Toronto, Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

Gay Community Calendar. Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, M5C 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

Gay Community Dance Committee (GCDC), Box 5794, Stn A, M5W 1P2. Organizes community fund-raising dances.

Gay Courtwatch, Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

Gay Fathers of Toronto, Box 187, Stn F, M4Y 2L5. Phone: 364-4164, Mon-Fri, 7-10 pm.

Gay Liberation Against the Right Everywhere (GLARE), Box 793, Stn Q, M4T 2N7.

Gay Self-Defence Group, 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

Gays and Lesbians at U of T, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

Gays and Lesbians in Health Care, Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

Glad Day Bookshop, 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

Glad Day Defence Fund, 598A Yonge St, 2nd fl, M5Y 2A6. 961-4161.

Hassle-Free Clinic - Men, 556 Church St, 2nd fl, M4Y 2E3. 922-0603. VD info, testing and treatment.

Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

Hassle-Free Clinic - Women, 556 Church St, 2nd fl, M4Y 2E3. 922-0666. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals.

Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-8 pm. Call ahead.

Integrity/Toronto, Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends.

593-6217. Chaplains available for pastoral counselling.

International Gay Association (Toronto), c/o Toronto Gay Community Council (see below).

International Women's Day Committee, Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist-feminist organization.

Judy Garland Memorial Bowling League. Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance (see below). Sept-May season (Mon and Thurs evenings); also summer league.

Lesbian and Gay History Group of Toronto, Box 639, Stn A, M5W 1G2. 961-7338.

Lesbian and Gay Pride Day Committee, Box 681, Stn A, M5W 1P2. Organizes annual summer celebration.

Lesbian and Gay Youth Toronto, c/o 519 Church St Community Centre, M4Y 2C9.

Lesbian Incest Survivors Support Group. Info: 964-7477 (Rape Crisis Centre).

Lesbian Mothers' Defense Fund, Box 38, Stn E, M6H 4E1. 465-6822.

Lesbian PhoneLine, Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

Lesbian Speakers Bureau, Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

Lesbians Against the Right, Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

Lesbians of Colour, Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.

Lutherans Concerned, c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.

Meets 1st and 3rd Wed of month.

Metamorphosis, Box 5963, Stn A, M5W 1P4. Transsexual counselling and services. **Metropolitan Community Church of Toronto**, 2029 Gerrard St E (at Woodbine). 690-2133. An ecumenical Christian church for all people with a special ministry to the gay community.

New Democratic Party Gay and Lesbian Caucus, Box 792, Stn F, M4Y 2N7. 964-1049.

Notso Amazon Softball League. All-lesbian recreation league. Info: 967-7440 or 466-9341.

Osgoode Gay/Lesbian Caucus, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).

**THE
BODY
Politik**

*is looking for
a production and
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for a creative, energetic man or woman to coordinate design and production of *The Body Politik* and our free, twice-monthly tabloid, *Xtra*.

This position calls for a person with initiative, visual imagination, concern for details, a strong sense of responsibility and the patience, organizational and communication skills necessary to coordinate the work of other people under the pressure of deadlines. A good knowledge of typography, phototypesetting, layout and graphic techniques is essential. A background in magazine design, production and promotion would be ideal.

You'll be working on an equal footing with a team of paid and unpaid staff. It's important that you be in general agreement with the principles of collective operation and the political goals of *The Body Politik*, and that you be able to function well in an atmosphere of shared decision-making and responsibility.

The salary's not extravagant, but the position is challenging and you'll be working with interesting people in an informal, open and encouraging environment.

If you think you'd like to join The Body Politik team, write with resumé no later than Friday, February 28 to: Production Position, The Body Politik, Box 7289, Stn A, Toronto, ON M52 1X9.

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• **The Coors family supports the Moral Majority**

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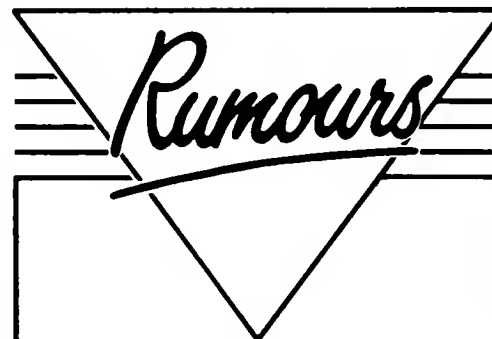


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gay men in Toronto, Montreal and Vancouver have already probably been exposed to the AIDS virus. Most of them won't get AIDS, but many of them can pass it on during sex. Now, more than ever, is the time to practice safer sex.

AIDS Committee of Toronto, Box 55, Stn F, Toronto, M4Y 2L4
926-1626

This space paid for by a grant from the Gay Community Appeal

Toronto Rape Crisis Centre, Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

Toronto Sports Alliance, Box 1113, Stn F, M4Y 2T8.

Toronto Women's Bookstore, 73 Harbord St. M5S 1G4. 922-8744.

Tri-Aid Charitable Foundation, 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, park-watch, public education, agency consultations.

University of Toronto Sex Ed Centre, c/o Office of Admissions, 315 Bloor St W, Rm 107, M5S 1A3. Devonshire & Bloor, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Sponsors gay men's discussion groups. Gay counsellors available Tuesdays on request.

Women's Independent Thoughtz (WITZ). Group for exchange of ideas and creative endeavors. 768-9496 or 536-3162.

Women's Media Alliance, c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.

Womyn Out Doors (WOODS). Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Box 462, Stn P, M5S 2S9.

Zami. Support/political/social group for black and West Indian lesbians and gay men, meeting every Thurs, 8 pm, at 519 Church St. Info: c/o Box 7289, Stn A, M5W 1X9.

Windsor

Area code: 519

Lesbian/Gay Community Service Group. Box 7002, N9C 3Y6. 973-4591, Wed-Fri, 8-10pm (recorded message at other times). Meets monthly at downtown Public Library (downstairs). All other Windsor groups may be contacted through LGCSG.

Lesbian/Gay Students on Campus. Meets irregularly at the University of Windsor.

Lesbian/Gay Youth Group. Meets twice monthly.

Closets are for Clothes. Weekly radio show, Sundays at 4:30pm. CJAM, 91.5 FM.



TELEPHONE AREA CODES VARY

Brome

The Capables. Support group for bisexual men. Contact through Gay Info in Montreal.

Charlevoix

Area code: 418

Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. 439-2080.

Hull

Area code: 819

Association gaie de l'ouest québécois, CP 1215, succ B, J8X 3X7. 778-1737.

Lennoxville

Area code: 819

Students Against Homophobia, Box 15, Bishop's University, J1M 1Z7.

La Différence. Tuesday nights, 830 Père-François.

Montreal

Area code: 514

Affirm/Affirmer, a/s United Theological College, 3521 University, H3A 2A9. Gays in the United Church.

Aide aux transsexuels du Québec (ATQ), CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. 524-5821. For gay and lesbian alcoholics.

Alpha-Kiri. Alternative aux bars. 933-2395.

Antenne Rose, culture homosexuelle, lundi 16h30, Radio Centre-ville (102.3 MF).

Approche sécurisante des polytoxicomanes anonymes (ASPA). 305 Lagauchetière, salle 1510, métro Champ-de-Mars. 324-6662.

Les archives gaies du Québec, CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8, 343-5988.

Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM), CP 8888, Succ A, H3C 3P8.

Association des pères gais de Montréal, CP 667, Succ N, H2X 3M4. 932-0061.

Association des ressources Montréalaises sur le SIDA, CP 1164, Succ H, H3G 1L1.

Association homophile de Montréal/Gay Montreal Association (AHM/GMA), CP 1164, Succ H, H3G 2N1, 933-2395. Services et filiales: Alpha Kira (l'aternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-es, Travestis à Montréal.

Association pour les droits des gais du Québec (ADGQ), CP 29, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine, 843-8671. Mon-Fri, 7-10 pm.

Association des bonnes gens sourdes, CP 764, succ R, H2J 3M4.

Atelier de théâtre gai, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

Aube-épine, librairie des femmes, 4050, St-André, 524-9890.

Les capables, groupe d'appui pour bisexuels; CP 966, Succ H, H3G 2M9. 933-2395.

Clinique lesbienne, centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8; 842-8903.

Le Collectif du triangle rose, a/s Librairie l'Androgyne, 3642 boul St-Laurent, H2X 2V4. 842-4765.

La coalition (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

Com'femme, loisirs, lesbiennes seulement; 277-2464.

Comité des gais et lesbiennes de Montmorency (CGLM), 475 boul de l'Avenir, Laval, H7N 5H9.

Comité gai-e du Cégep du Vieux-Montreal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

Contact-t-nous, 861-6753. Venereal disease treatment.

Côte à Côte, gay couples group. c/o Gay Info.

Counselling-ADGQ, travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

Croissante. Groupe de mères lesbiennes. CP 222, Succ Delormier, H2H 2N6. Carole: 524-1040 (lundi).

Dignité Montréal Dignité, Newman Centre, 4652 Jeanne-Mance. 392-6711. For gay Catholics and friends. Mon, 7:30 pm.

Divan-jasseur. Café-rencontre, informations et références. 263 Ste-Catherine est, 2 étage. 843-8671.

Eglise communautaire métropolitaine Montréal (MCC), CP 619, Tour de la Bourse, H4Z 1J8. 525-7109 (Réel Murray, pasteur).

L'envol, réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

Fédération canadienne des transsexuels pour le Québec, 16 rue Viau, Vaudreuil J7V 1A7.

Fédération pour l'avancement de la condition transsexuelle (FACT), a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

Femmes gaies de McGill, 3480, rue McTavish, H3A 1X9. 392-8920.

Friends of Affirm, gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9. 933-2395 (Gay Info).

Gai écoute (hommes). 7 days/week, 7-11 pm. 843-5652.

Gay Fathers of Montreal, c/o Gay Info.

Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

Gay Info, CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

Counselling and information. **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal**, a/s 2151, rue Lincoln, N° 20, H2H 1J2.

Gay and Lesbian Social Services, 5 rue Werendale Pk, Westmount H3Z 1Y5. 937-9581.

Gayline, c/o Gay Social Services Project, 5 rue Werendale Pk, Westmount, H3Z 1Y5. 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

Gays and Lesbians of McGill (GALOM), 3480, McTavish, local 417, H3A 1X9. 392-8912.

Gays in General/Gai-es en général (GieG), CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

Le Goéland (AA), 4652 rue Jeanne-Mance. 728-3228. For lesbian and gay alcoholics.

Groupe de discussion du mercredi. 5 Werendale Park, 6 étage, Westmount, H3Z 1Y5.

Identification, réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. 766-9623.

Jeunesse Lambda Youth, - gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 572, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

La clé d'or. Alcooliqes anonymes pour gais. 1435 City Counsellors.

La coalition. Groupe de gais et lesbiennes de Montréal. CP 936, Succ H, H3G 2M9.

Lascar, (ligue d'action sportive et culturelle). Yvon: 522-7098.

Lesbian and Gay Friends of Concordia. 2020 Mackay St (P-Annex), Room 102. 848-7414.

Librairie l'Androgyne, 3642 boul St-Laurent, 2nd fl, H2X 2V4. 842-4765.

Ligue d'action sportive et culturelle (LASCAR). 522-7098 (Yvon).

Ligue Lambda, association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réel), 287-9694 (Claude).

Live and Let Live. Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Werendale Park.

Matrix, émission de femmes anglophones, CINQ-MF (102.3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

Montreal AIDS Resources Committee/Association des ressources montréalaises sur le SIDA (MARC/ARMS), CP 1164, Succ H, H3G 2N1. 937-7596.

Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. 484-8014.

Nouveau Parcours, alcooliqes anonymes pour gais et lesbiennes. 4495 Papineau (angle Mont-Royal).

Parents et familles de gais(es). 833-2395.

Parents and Families of Gays, c/o Gay Info.

Sappho. Groupe de discussion pour lesbiennes.

Service d'intervenants sociaux, service gratuit de consultation de l'ADGQ. 263 Ste-Catherine est, 2 étage, 843-8671.

Service Jeunesse, for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

Les sourcières, groupe d'action de visibilité lesbienne du 8 mars, regroupement des lesbiennes juives, regroupement des lesbiennes travailleuses. CP 384, Succ La Cité, H2W 2N9.

Tel que tu es, alcooliqes anonymes pour gais et lesbiennes. 7434 St-Hubert, métro Jean-Talon.

Théâtre expérimental des femmes, 5066, Clark, H2T 2T8.

Travesties à Montréal, support for transvestites. c/o Gay Info.

United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

Quebec

Area code: 418

Entre-plumes, service de correspondance pour lesbiennes. CP 9962, Ste-Foy, G1V 4C5 (envoyer une enveloppe-retour affranchie).

Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

Ligue Mardi-Gai, 932-3386 (Jean Claude Roy).

Relais d'espérance, accueil et aide spirituelle. 617 Montmartre, G1N 1B3. 522-3301.

Rouyn

Area code: 819

RAHCAT, Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

Sherbrooke

Area code: 819

L'Association des gais et lesbiennes de l'Université de Sherbrooke, 2500 Université, Centre social, J1K 2R1. 564-5013.

L'Association pour l'épanouissement de la communauté gaie de l'Estrie (ACGE), CP 294, J1H 5J1. 596-0147.

Centre de renseignements et d'intervention en homosexualité, a/s Socio-culturel, 475 Parc, Pavillon 3, J1H 5M7. 564-5013.

Elle et lui, Tuesday nights, Ste-Famille church. 569-0147.

Community Outreach Program. Looking to contact lesbians and gays throughout Nova Scotia. Contact through Radclyffe Hall.

Gay Alliance for Equality Inc, Box 3611, South Stn, B3J 3K6. 454-6551.

Gayline. 423-1389, Box 3611, South Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.

Live and Let Live Group, for gay alcoholics. Phone or write GAE.

Over 30's of Halifax. Social gatherings for older gays and lesbians outside the bar scene. Mail or write GAE.

Radclyffe Hall. Offices of the GAE. Resource centre, meeting and workshop facilities. Call or write GAE.

Rumours (gay community centre), 1586 Granville St, 423-6814. Write: Box 3611, South Stn, B3J 3K6.

Sparrow (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.

Western NB

Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Temiscouata, Quebec; and Aroostook, Maine). Gay phonenumber: (207) 896-5888.

Provincial

Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5.

Fredericton

Fredericton Lesbians and Gays, Box 1556, Stn A, E3B 5G2. 457-2156. Meets 2nd Wed of month.

Moncton

Gais et Lesbiennes de Moncton, CP 7102, Riverview, E1B 1V0.

Quebec

Area code: 418

Entre-plumes, service de correspondance pour lesbiennes. CP 9962, Ste-Foy, G1V 4C5 (envoyer une enveloppe-retour affranchie).

Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

Ligue Mardi-Gai, 932-3386 (Jean Claude Roy).

Relais d'espérance, accueil et aide spirituelle. 617 Montmartre, G1N 1B3. 522-3301.

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Area code: 819

RAHCAT, Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

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Area code: 819

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L'Association pour l'épanouissement de la communauté gaie de l'Estrie (ACGE), CP 294, J1H 5J1. 596-0147.

Centre de renseignements et d'intervention en homosexualité, a/s Socio-culturel, 475 Parc, Pavillon 3, J1H 5M7. 564-5013.

Elle et lui, Tuesday nights, Ste-Famille church. 569-0147.

Halifax

Civil Rights Committee, Box 3611, Station South, B3J 3K6.

Amazones d'hier, lesbiennes d'aujourd'hui, radical lesbian quarterly, CP 1721, Succ Place du Parc, H2W 2R7.

Angles, Box 2259, MPO, Vancouver BC V5B 3W2. (604) 684-6869.

The Body Politic, Box 7289, Stn A, Toronto ON M5S 2T1. (416) 364-6320.

Broadside, Box 494, Stn P, Toronto ON M5S 2T1. (416) 598-3513. Monthly feminist newspaper with substantial contributions by lesbians.

Communiqué, Box 990, Caribou, Maine 04736, USA.

Fireweed, Box 279, Stn B, Toronto ON M5T 2W2. (416) 977-8681. Feminist quarterly of politics and the arts.

FLAGMAG, Box 1556, Stn A, Fredericton NB E3B 5G2.

The Gay Gleaner, Box 1852, Edmonton AB T5J 2P2.

Gay Phoenix, Box 44, Stn B, Hamilton ON L8L 7T5. (416) 639-6050.

GEM Journal, Box 62, Brampton ON L6V 2K7.

Gender Review, a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton ON L8N 3C8.

GLOW Newsletter, c/o Federation of Students, U of Waterloo, Waterloo ON N2L 3G1.

GO Info, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa ON K1P 5W9.

KIP Gay Equality Newsletter, Box 773, Guelph ON N1H 6L8.

HALO Newsletter, 649 Colborne Street, London ON N6A 3Z2.

La mensuelle treize, a lesbian paper published 5 times a year, CP 771, Succ C, Montréal, H2L 4L6.

Metamorphosis, a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.

The Open Door, rural lesbian newsletter. Northern Lesbians (Collective), RR 2, Box 50, Usk Store, Terrace BC V8G 3Z9.

Otherwise: A Feminist Newspaper of U of T, PO Box 857, Stn P, Toronto M5S 2Z2. (416) 656-0593.

Perceptions, Box 8581, Saskatoon SK S7K 6K7.

Le petit Berdache, bi-monthly information bulletin of ADGLQ, CP 36, Succ C, Montréal QC H2L 4J7. (514) 843-8671.

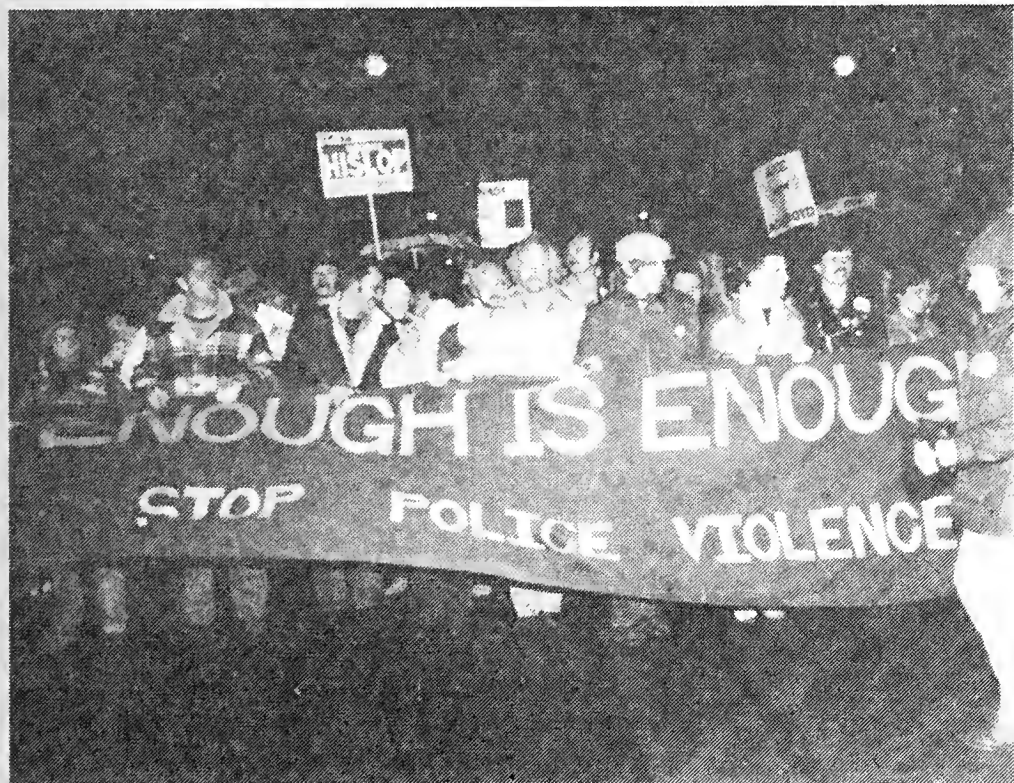
Rencontres Gais, Editions Homeux Enr, CP 245, Succ N, Montréal QC H2X 3M4.

Rites, Box 65, Stn F, Toronto ON M4Y 2L4.

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No one could expect an organization to sustain over five years the kind of energy provoked by police attack of such violence that it seemed like a declaration of all-out war. Particularly when attacks of that kind appear to have stopped.

"I couldn't have kept up the level of commitment I gave to the RTPC years ago," steering committee member Dennis Findlay told me. "It totally consumed me. I still want to contribute — but to specific tasks. I can manage that."



Enough is enough! Front of February 20 demonstration by about 4,000 people. Four men at left and man and women behind them were all undercover cops

David Rayside, also on the steering committee, echoed those sentiments. "We're realistic. We know there's not a lot of energy out there, though people have certainly shown themselves willing to do specific projects. I'm not cynical about it. Policing matters are just not very real to most people, and rights issues can be very abstract."

Nonetheless, the organization is proceeding with a constitutional challenge to a washroom-sex conviction based on evidence gathered through video surveillance, and has already been in touch with an agency that helps fund charter challenges. As well, it is preparing a brief to the Ontario Legislature calling yet again for an amendment to the Ontario Human Rights Code which would give gay people protection from discrimination on the job and in housing.

The fabric of social life, five years later? Not a trivial question. I have always felt that though the

rhetoric was political, the agenda was social, and put the creation of a larger community space for gay people high on its list. And there is no doubt that we are more comfortable today than we were five years ago.

Five years ago, the just-inaugurated "Out in the City" listings section in *The Body Politic* listed 13 bar/discos, four baths, 25 social/political organizations, five religious groups, two sports organizations and one specifically lesbian group, the Lesbian Mothers Defense Fund.

The most recent issue of *TBP* lists 24 bars, three baths, 34 social/political organizations, 11 religious groups if you count the Sisters of Perpetual Indulgence, 11 sports organizations and 10 groups that are flauntingly lesbian.

No longer pristinely white, the listings include three organizations of particular interest to people of colour.

The Toronto gay community was shaped and muscled by our response to the bath raids five years ago. And that muscle has meant that we have been able to make our lives more comfortable and more fully realized.

What remains to be seen is whether it has prepared us, in this age of AIDS, to face the challenge of maintaining the erotic culture we so successfully defended five years ago.

Gerald Hannon ●

No cases are reported in Newfoundland, Prince Edward Island or the Territories.

You can get advice about AIDS by calling the following organizations: St John's AIDS Information Committee, c/o Wally Upward, (709)579-6143; Halifax Metro Area Committee on AIDS, c/o Gayline, (902)423-1389; Montreal AIDS Resource Committee/Association des ressources montréalaises sur le SIDA, (514) 933-2395; AIDS Committee of Ottawa, c/o Gayline, (613)238-1717; AIDS Committee of Toronto, (416)926-1626; AIDS Committee of Cambridge-Kitchener-Waterloo, c/o Bill Allan, (519)749-0977; AIDS Committee of London, c/o Richard Hudler, (519)663-2069; AIDS Regina, (603)522-4522; Edmonton AIDS Network, c/o Gay Alliance Toward Equality, (403)426-1516; AIDS Vancouver, (604)867-2437; AIDS Vancouver Island, (604)384-4554; AIDS Calgary, 228-2437.

Ken Popert ●

Slight chance for sexual rights in Ontario bill

The Ontario legislature's Standing Committee on the Administration of Justice commenced hearings January 28 to consider Bill 7 — An Act to amend certain Ontario statutes to conform to Section 15 of the Canadian Charter of Rights and Freedoms. Included is the proposal to repeal Section 19(2) of the Ontario Human Rights Code (OHRC) to prohibit discrimination on the basis of sex. Sexual orientation, though, is not being included in any amendment proposed so far. Attorney General Ian Scott, in his address to the Committee January 29, stated: "Bill 7 is concerned only with discrimination on already recognized grounds such as age, sex, marital status and disability." Scott's exclusionary remarks appears to have narrowed the focus of Bill 7 to very certain equality rights issues.

According to NDP justice critic Evelyn Gigantes (MLA - Ottawa Centre) Scott's advice to the Committee "indicated indirectly that he didn't want to deal with it (sexual orientation) in Bill 7." Gigantes herself has proposed an amendment to Bill 7 to prohibit discrimination on the grounds of sexual orientation. But, as she wrote in a January 22 communication encouraging appearances before the Committee, it is not "clear whether my amendments will be accepted as being in order or will be ruled out of order."

Gigantes explained that the Committee has to move through each proposal clause by clause, and may not come to her proposal until April. If her amendment is ruled in order, Gigantes said that that ruling would most likely indicate to her that the Committee would proceed with a sexual orientation amendment. Also still in the wings is Gigantes' private member's bill, introduced in the Ontario legislature October 17 (see *TBP*, December 1985), which would do the same thing as her proposed Bill 7 amendment. Already past first reading, a second reading does not appear likely until April.

For those individuals, groups or organizations wishing to comment on Bill 7, the Committee is still inviting written submissions, to be deposited with the Clerk of the Committee not later than Friday, February 21. Keep in mind that the form of the Committee consideration will be the legal requirements of the Charter, rather than social policy consideration.

Andrew Lesk ●

Human rights judge publicly promotes bias against gays

There's a member of the Canadian Human Rights Tribunal who wants to breathe new life into dying prejudices.

Saskatchewan lawyer Thomas Schuck has told the Saskatoon *Star-Phoenix*: "Society must discriminate because discrimination... shows society's disapproval of certain conduct." Homosexuality is an aberration of "normal community values" and should be discouraged, not protected.

The Tribunal is a pool of appointees from among whom are chosen judges for individual cases under the Canadian Human Rights Act. Tribunal appointments are not necessarily earned by

community reputation or proven objectivity. They may be patronage appointments. Schuck was appointed by the former Liberal federal government.

The target of Schuck's criticism is the recent recommendation of the parliamentary Equality Rights Sub-Committee that gays be protected under the Canadian Human Rights Act. "We wouldn't introduce legislation banning discrimination against murderers," Schuck told *TBP*. "It isn't easy raising four boys," he said. "Community values are essential." Schuck said those values stress "procreation" as the "essence of sexuality," and discriminate against promiscuity and "homosexual immorality."

Ken Norman, a former chairman of the Saskatchewan Human Rights Commission and a recent Tribunal member himself, asks, "What right has Mr Schuck to make a personal statement to the press?" This kind of "crusade," he told *TBP*, "represents an untenable conflict of interest" with his office. "He disentitles himself from being able to sit as an apparent objective judge."

Most irritating to Norman is the fact that Schuck didn't receive immediate and formal criticism of his actions.

Schuck denies he has compromised his position on the Tribunal: "It would be different on a question of race or religion." He reminds us that there is no law preventing discriminatory remarks against homosexuals. Schuck says his obligation to inform the public outweighs his responsibility to the Tribunal and its ethics: "The Tribunal is not exactly a full-time job. If they want to take me off they can."

Mike Glenn, an information officer for the Tribunal in Ottawa, said that the matter involving Schuck only came to their attention through complaints of private citizens. He would only say: "Schuck's name may or may not be removed from the list of eligible members."

Readers who are interested in expressing an opinion on Thomas Schuck's suitability as a member of the Canadian Human Rights Tribunal can write to the Tribunal at Box 1278, Stn B, Ottawa K1P 5R3 or call (613)995-1151.

Tony Johnston ●

ONCE UPON A TIME

Five years ago:

February 20, 1981: More than 4,000 gays and supporters rally at Toronto's Queen's Park and march to Metro Toronto Police 52 Division to protest the February 5 bathhouse raids.

March 4, 1981: In Toronto, the Ontario Court of Appeal hears *TBP*'s appeal of a lower court order for a retrial in the "Men Loving Boys Loving Men" case. *TBP* attempts to cite Ontario attorney general Roy McMurtry and the *Toronto Sun* for comments made in print before the appeal. The court rejects the attempt and orders *TBP* to pay costs.

March 6, 1981: Speakers at the Gay Freedom Rally in Toronto — including Margaret Atwood and MP Svend Robinson — denounce the bath raids.

Ten years ago:

Spring, 1976: In Halifax, CBC Radio refuses to air a public service announcement from the Gay Alliance for Equality for a phoneline and counselling service.

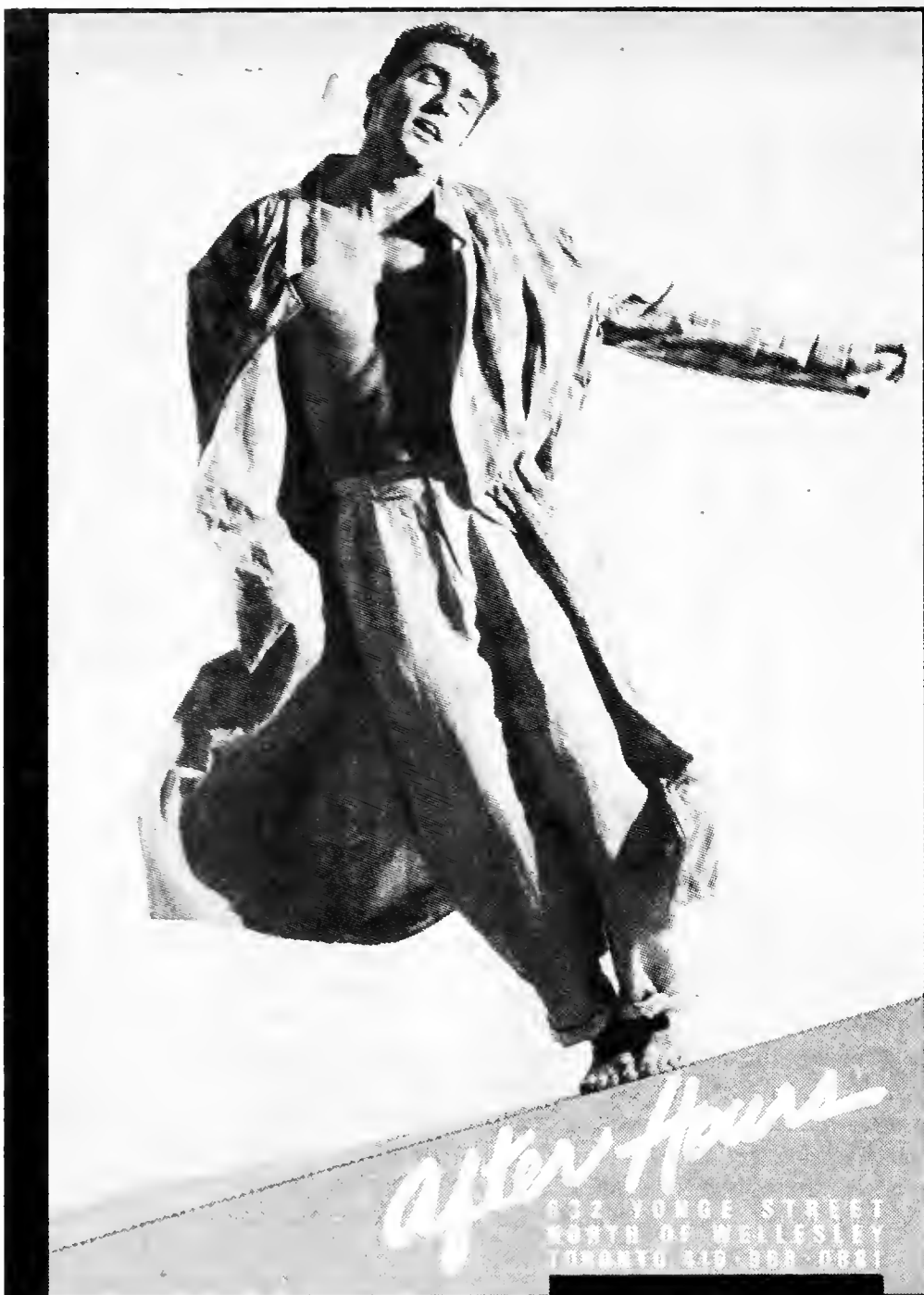
Michael Totzke ●

S T A T S

As of February 3, the Laboratory Centre for Disease Control in Ottawa had recorded a total of 458 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 414 cases this past January 6 and a total of 174 cases one year ago.

The current total of 458 breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	458	369	200
ON	187	173	93
QC	147	81	40
BC	89	85	50
AB	22	20	10
NS	6	5	3
SK	4	4	3
MB	1	1	1
NB	2	0	0



It's Registration Time Again For The **NOTSO AMAZON SOFTBALL LEAGUE**

Come out and be part of the Notso Amazon Softball League for its third hot summer of all lesbian recreational softball

Catch the pitch at the **General Information Meeting:**
Wednesday, March 19, 1986, 519 Church Street
(Church & Wellesley) Toronto, Auditorium, 7:30pm

Registrations (fee \$20.00 includes baseball shirt) available
at the Toronto Women's Bookstore, 73 Harbord St.
and at Glad Day Bookshop, 598A Yonge St.

Boogie 'Round The Bases at the Spring Training Dance
(details to be announced)

For further information: call (416) 465-3991

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594-3560

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360 Queen St East, Toronto

Vaal 22 treason trial begins

Gay anti-apartheid leader Simon Nkodi, arrested speaking illegally at the funeral of a friend, faces the death penalty if convicted on charges of treason and murder

The trial of gay anti-apartheid activist Simon Nkodi began here January 20, but most of the proceedings have so far been closed to the public to protect the identity of government informers.

Nkodi, one of the few black organizers of the Gay Association of South Africa, has been charged with treason and murder and faces the death penalty as a result of the disturbances which occurred in the Transvaal in 1984. As well as his work organizing a multi-racial gay group in the black suburb of Sowetto, Nkodi was a high-profile leader in anti-apartheid student organizations in the Transvaal. He is charged along with

21 others who have collectively come to be known as the Vaal 22.

Spectators who attended an open court session January 31 said defence lawyers succeeded in pointing out inconsistencies and inaccuracies in the testimony of prosecution witnesses. None of the evidence so far has directly implicated Nkodi in the rioting, which led to the deaths of five government-appointed local councillors.

Although defence lawyers succeeded in getting the trial moved from the isolated Bethal area to a site closer to Johannesburg, transport to the court is still very difficult. Only a handful of supporters have been able to attend the trial since it was open to the public. The South African Council of Churches is organizing a bus to transport people to the trial site.

The Gay Association of South Africa (GASA) continues its silence on the case and has failed to answer inquiries from the International Gay Association (IGA) in this regard. Since the IGA has resolved to support the boycott against South African organizations which are unwilling to speak out against apartheid, GASA's failure to offer any kind of defence or support for Nkodi may lead to calls for the expulsion of the South African group from the IGA at this year's conference in Copenhagen.

The Scottish Homosexual Rights Group is already calling for a boycott of the 1986 International Gay Games in San Francisco because a South African team supported by GASA has been accepted to participate, a contravention of the United Nations resolution calling for a boycott of all cultural and athletic contacts with South Africa.

It appears the embattled South African government is hardening its line on gay people. Although GASA's activities have so far been tolerated, homosexual acts between consenting adults are still officially illegal in the country. Rumours abound that the government is about to introduce new legislation giving police greater powers to entrap and spy on suspected homosexuals. GASA is apparently already trying to collect funds to oppose the legislation.

AIDS hysteria may be used to justify new anti-gay moves. Recently, blood bank authorities in Natal published ads in local newspapers saying that no homosexuals or "moffies" should give blood. "Moffies" is the approximate equivalent to "faggot," and the fact that it should be used in a public advertisement is indicative of the depth of homophobia in the country. ●

continued from below

figures who are calling for equal treatment." He pointed out that "most people in the lobby know which of us are homosexual," and that for closeted gay MPs, efforts at "keeping up appearances are simply superfluous."

The Green Party is also working to obtain compensation for gay victims of the Nazi regime, but so far has been unsuccessful. The deadline for application for compensation was 1959, and because Article 175 was still in full force at that time, most gay men who had been interned in concentration camps feared further prosecution if they came forward. ●

Boston Councillors vote in support of Coors beer boycott

BOSTON — City Council voted unanimously January 15 in favour of a resolution, submitted by openly gay Councillor David Scondras, "discouraging official City participation in any event involving the promotion of Coors beer," a product that has been the target of a boycott in the US since the mid-seventies.

Susan Franzblau, a member of the Lesbian and Gay Focus of the Boycott Coors Task Force, said Joseph Coors sits on the national board of Morality in Media, a group that has advocated quarantining Boston residents with AIDS in an old leper colony in the city harbour. Coors is also active in the Moral Majority.

Franzblau also charged that the company has busted 21 unions since 1966. In addition, they have administered lie-detector tests to employees asking questions about sexual preference.

Howard Wallace, Northern California coordinator of the Coors Boycott Committee of the AFL-CIO labour union, said Boston "has done something that every major progressive city in the country should do. It's terrific and proves that the boycott will follow Coors wherever it goes. If the boycott has the same success on the east coast as it has had on the west coast, Coors is in serious trouble." ●

Marcos doublespeak claims gay support

MANILA — Imelda Marcos, the wife of Philippine president Ferdinand Marcos, has announced that Filipino gays will support her unpopular husband's bid for re-election.

"You know gays," she said, "they are for beauty. Filipinos who like beauty, love and God are for Marcos. If you don't like beauty, love and God, then you better go to the other side. But I know Filipinos do not ask for anything in life but beauty, which is the ultimate reach after money and power. Beauty is love made real and the spirit of God is love."

Mrs Marcos claims she was told during a party rally in the Manila financial district of Makati that 3 million gays were supporting her husband's candidacy.

Marcos is being challenged in the February 7 election by Corazon Aquino, widow of murdered opposition leader Benigno Aquino who was shot to death last year as he left an airplane returning from exile in the United States. ●

The last barrier to equality

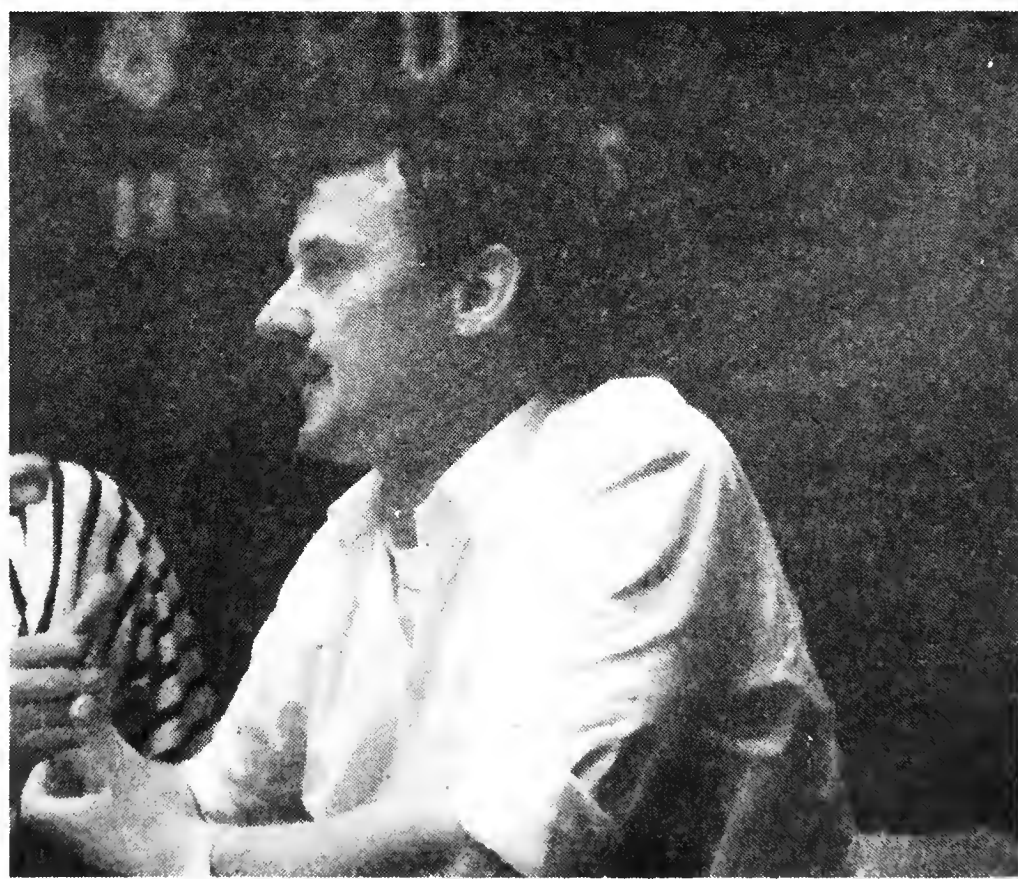
West German Greens demand Article 175's abolition to make ages of consent equal

BONN — The Green Party submitted legislation to the West German Bundestag December 12 which would finally abolish Article 175 of the penal code — the law which, in an amended form, was used by the National Socialists to send thousands of gay men to concentration camps in the 1930s and 40s.

The nineteenth century law making gay sex a crime was amended in 1969 and 1973, but it still provides penalties for men over the age of 18 who have sex with men under 18. The age of consent for German heterosexuals is 16 years.

Herbert Rusche, a founder of the Green Party and West Germany's first openly gay member of parliament, said in a speech to the Bundestag that the law "implies that the authorities are not prepared to concede any more to the homosexuals. Any equality before the law with heterosexuals is out of the question." Interrupted by hecklers, he said that the government's refusal to abolish Article 175 "provides an exemplary illustration that tolerance and understanding have seldom had a chance in Germany vis-a-vis persons considered to be 'different.'" He pointed out that "one can also see this from the comments of the hecklers."

The argument used against abolishing the unequal age of consent provisions is that young men can be seduced into homosexuality. Rusche quoted from a German study of gay men published in 1974 which states that more than half of the men surveyed had sex with another man by age 16, but that those men did not then consider themselves to be exclusively gay. He pointed out that there are already laws on the books against duress, violence and undue influence, offering protection against sexual coercion. "It is not necessary," Rusche



Bundestag member Herbert Rusche asks: Is equality out of the question?

said, "to punish any fictitious seducers and to deny adolescents any sexuality."

He described as "political calculation" the refusal of MPs to support abolishment of Article 175, and demanded that the Free Democratic Party, which called for the abolition of Article 175 in 1980 but has since dropped the demand, renew its support.

Speaking to his gay colleagues in the Bundestag, Rusche said, "If we have not managed despite the liberalization of public opinion to delete

this Article — once dubbed by Kurt Hiller as the 'disgrace of the twentieth century' — then this is also due to the fact that you timidly hide away as homosexuals behind the facade of 'respectable' members of the Bundestag."

"I am not proud of being the first publicly self-confessed gay MP in the history of the German Bundestag," said Rusche. "In much earlier times, MPs in this House should have affirmed their homosexuality in order to make it clear that the problem does not simply involve some obscure

photo: Alan G. Connor

Useless "plague politics"

Texas Health Commissioner withdraws plans for AIDS quarantine

State of Texas Health Commissioner Robert Bernstein withdrew his plan to list AIDS as a quarantinable disease January 16, following strong opposition by gay and civil liberties leaders.

Bernstein's earlier decision to set up quarantine procedures was made, without consultation with gay community leaders, after reports that a male prostitute diagnosed with AIDS had vowed to continue to work the streets. Later reports cast doubt on whether Fabian Bridges, who has since died, had been a prostitute at all. It certainly appears that he was far too ill to work by the time he was diagnosed.

At a January 13 hearing, the quarantine plan was denounced as "plague politics" and called an ineffective means of controlling AIDS.

"A quarantine focused only on persons diagnosed with AIDS would be ineffective in halting its spread, considering the probability that those most likely responsible for transmitting the virus are those who are infected but not experiencing any of the symptoms," said Nate Sebastian, Executive Director of the KS/AIDS Foundation of Houston.

Dr Mathilde Krim, researcher and co-chair of the American Foundation for AIDS Research, pointed out that the fear of quarantine might cause people to delay seeking medical attention at a time when they were most medically infectious.

Bernstein admitted his change of heart on the issue was the result of public testimony at the hearings. He agreed with quarantine opponents that proper public education would be a more viable strategy in controlling the spread of AIDS. He also said that he cancelled the proposal because he feared it would jeopardize the health department's "vital relationship" with the gay community which would make AIDS control more difficult.

In San Francisco the ARC/AIDS vigil has now entered its fourth month. The vigil began when Frank Bert and Steven Russel chained themselves to the door of the Federal Building October 28 demanding recognition for those suffering from AIDS Related Condition (ARC). People with ARC have been ineligible for even the modest assistance received by people with AIDS.

The vigil achieved a major victory December 16 when San Francisco's Board of Supervisors requested the city's Health Commission to define disabling forms of ARC and to recommend a policy for providing health benefits for those in need. This report was to be ready by February 1. The vigil also hopes to send a delegation to Washington in February to talk to federal officials.

In other San Francisco news, the city's Health Commission endorsed a ban on the use of poppers in public places, such as discos and baths, on January 7. The decision followed testimony by health officials who pointed out recent research linking popper use to the development of Kaposi's sarcoma. If the Board of Supervisors accepts the report, public use of poppers will be banned in San Francisco.

Research by Dr David Ho of the Massachusetts General Hospital in Boston again indicates that AIDS is not transmitted through saliva. In a study of 71 gay men, the AIDS virus was found in

only one man's saliva. Even in that case the level of the virus was ten thousand times lower than it was in the man's blood. Researchers have argued that saliva is an unlikely vehicle of transmission for AIDS. No AIDS cases have been attributed to transmission by saliva.

In Los Angeles, researchers have received preliminary Food and Drug Administration approval for clinical trials of the immune system booster Isoprinosine, and the anti-viral Ribavirin, as therapy for persons with AIDS. Hundreds of people with AIDS and ARC have been using the drugs, which are available in Mexico but illegal in the US. There are many anecdotal reports that the drugs in combination are effective in halting the development of the syndrome.

Trials of Suranim, another drug which was touted as a possible AIDS cure, have been discontinued in San Francisco after patients complained of severe side effects including high fevers, rashes, fatigue and nausea. At least one man in the study died. "We no longer have any patients being treated with the drug," said study co-chairperson Dr Lawrence Kaplan. The study began last April.

Atlanta researchers claim to have found the key to the AIDS virus attack on the immune system. Dr J Steven McDougal has shown that a protein in the virus binds to a specific protein on T4 cells. McDougal said the findings suggest it may be possible to block AIDS infection with drugs that interfere with this protein binding.

French researcher Dr Claude Jasmin has developed a test which he says can indicate when relatively minor health problems often associated with ARC are about to develop into AIDS.

In Australia, cinema advertising will be used to promote condoms as a means of reducing the spread of AIDS. A series of cartoons have been developed which will be shown in suburban and drive-in cinemas around Sydney. The \$50,000 promotion is the forerunner of a more intensive state-wide "condom awareness campaign," due to begin later in the year.

Mass. foster kids abused in straight "traditional" home

BOSTON — Two young boys who were taken from the foster care of a gay couple last May have been moved again, following a charge that they were sexually assaulted by the 31-year-old son of their new foster mother.

The boys, aged four and two-and-a-half, were initially placed with Don Babet and David Jean, an openly gay couple who are licensed foster parents. The children's mother signed a statement saying she knew her sons would be living with two gay men. A story in the Boston *Globe* last May alleged that Babet's and Jean's neighbours objected to their being foster parents. The next day, the boys were removed from their care.

The case led Massachusetts governor Michael Dukakis to institute a policy that virtually prevents lesbians and gay men from being foster parents. The Department of Social Services now places children almost exclusively in "traditional" homes. According to an editorial in the January 23 edition of *Bay Windows*, a Boston gay

paper, representatives of the gay community have been attempting to meet with Dukakis since May to discuss his foster child placement policy but so far they have been unsuccessful.

Two hundred people protested outside the Statehouse January 14 while Dukakis delivered his State of the State address inside. Dukakis claimed that Massachusetts "values and character ... have made us a showcase for the nation."

Protestors under arrest: Dukakis isn't listening



Computer collect calls cost Falwell thousands

ATLANTA — With the aid of his home computer Edward Johnson managed to add \$300,000 to television evangelist Jerry Falwell's telephone bill.

Johnson was so angered by listening to Falwell's anti-gay sermons about AIDS broadcast on the Old Time Gospel Hour, that he programmed his home computer to automatically dial the evangelist's toll-free number every 30 seconds for



Jerry: it's for you... again

eight months. The total number of calls is estimated at well over 300,000 and probably cost Falwell a dollar each.

Falwell has threatened to sue Johnson, who stopped the calls after Southern Bell threatened to cut off his phone service. The calls might resume, however. Johnson said it took the telephone company and Falwell several months to trace the calls, and it would be easy to run the programme from a different phone.

Falwell's Moral Majority has been absorbed by a new organization, the Liberty Foundation, a

Several protestors tried to question the governor about the policy at a reception following the address, but could not get past a force of 90 city and state police. Lisa Hirshop, a member of the Gay and Lesbian Defence Committee, was arrested and charged with assault and battery of a police officer. She was later released on bail. Thirteen other demonstrators were charged with trespassing.

group with more openly political goals. The Foundation hopes to register one million new voters and to recruit 200 of "our people" to run for office in 1986. Falwell also hopes to bring 20 million religious conservatives to the polls in the 1988 presidential election.

The Moral Majority was formed in 1979 and helped marshal behind Ronald Reagan's presidential campaign fundamentalist voters' opposition to homosexuality, women's liberation and modern life in general. By 1984, however, there were indications that the group had lost much of its clout.

"By changing its name and charter, Moral Majority is finally acknowledging its true identity," said former Congressman John H Buchanan Jr, a Baptist minister who is president of the liberal People for the American Way. "Now that Falwell admits he is in on the political arena he should argue his politics on their merits and stop pretending to be the Chairman of the Lord's Political Action Committee."

Georgia sodomy case begins in US Supreme Court

WASHINGTON DC — Georgia Attorney General Michael Bowers filed the first brief December 17 in the US Supreme Court case examining the constitutionality of Georgia's law against sodomy.

In his 40-page submission, Bowers argued that the law should be preserved because "homosexual sodomy ... epitomises moral delinquency" and "leads to other deviant practices such as sado-masochism, group orgies or transvestitism, to name only a few."

The Georgia law prohibits both heterosexual and homosexual sodomy, but Bowers's brief dealt only with gay sex. The plaintiff in the case is

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Michael Hardwick of Atlanta, who was charged when police visited him in connection with an unpaid summons and discovered him having sex with another man. Hardwick was never tried on the charge, but he later sued the state for violating his constitutional right to privacy.

Bowers's brief claims a possible link between sodomy and "crimes of violence" and argues that the Georgia legislature "should be permitted to draw conclusions" about the relation of sodomy to AIDS, gonorrhea, hepatitis and other sexually transmitted diseases.

However, it is not the health risk associated with anal sex that Bowers is most worried about. "Perhaps the most profound legislative finding that can be made is that homosexual sodomy is the anathema of the basic units of our society — marriage and the family," he writes. "To decriminalise or artificially withdraw the public's expression of its disdain for this conduct does not uplift sodomy, but rather demotes these sacred institutions to merely other alternative lifestyles."

The Georgia law has been in place since 1833, although Bowers told the gay newspaper *Washington Blade* that he doesn't know if the original version of the law covered both homo- and heterosexual sodomy.

Laurence Tribe, an American expert on constitutional law, is arguing Hardwick's case. He will also represent gay interests in the case of Don Baker against the state of Texas, which the Supreme Court will be asked to review pending the outcome of the Georgia case. The Texas anti-sodomy law only affects gay men. ●

Macho bath owners to appeal sentence in highest court

BRUSSELS — Gay bath owners Rudy Haenen and Professor Michel Vincineau have succeeded in introducing to Belgium's highest criminal court an appeal of their conviction for keeping a disorderly house.

The two were charged in early 1984 after raids on the Macho Saunas in Brussels and Antwerp. They were held in jail until public pressure by gay, civil rights and educational groups forced their release. Finally acquitted of all charges May 29, 1985, the two found their victory short-lived. The state prosecution appealed the case to the Belgian court of appeals.

Last month, a court of appeals ruling sent both men back to jail. Haenen received six months in prison and a fine of approximately \$22,000. Vincineau received a stiffer one-year sentence because he is a university professor. He was fined \$11,000. The ruling also tied homosexuality to indecency, and therefore undermines Belgian law which decriminalizes homosexual activity.

"The judgement clearly describes homosexuality as a degeneration which is permitted only in closed circles. This while scientific research has defined homosexuality as a variant form of sexuality," said the major Belgian gay organization, the Federation of Working Groups on Homosexuality, in a press release.

"The judge states that sexuality necessarily should be directed to procreation. If so, what about the 1973 law legalizing birth control?"

The Belgian Human Rights League said the judgement recriminalized homosexuality in defiance of the will of the legislature. The University

of Brussels educational organization, the "Circle du Libre Examen" described the ruling as "unacceptable and unjust," and concluded, "It is scandalous that the magistrates consider the position of a university professor an aggravating circumstance for the so-called offence. Professor Vincineau acted completely in accordance with our ideals." ●

Demos fail to stop transvestite murder

SALVADOR, Brazil — A gay rights group's demonstration outside police headquarters has failed to prevent the fifth gay-related murder to occur in this northeast Brazilian city in six months.

"Unfortunately, the New Republic, for homosexuals in Bahia, is marked by greater intolerance and violence than existed with the previous regime," Grupo Gay de Bahia president Luis Mott wrote the police chief of Bahia state. "New Republic" refers to the civilian government Brazil has elected after 20 years of military rule.

The Grupo Gay demonstrated outside the Secretaria de Seguranca Publica before the latest murder victim, a transvestite, was found in a remote Salvador neighbourhood, according to the December 7, 1985, edition of *Jornal do Brasil*.

The cost of gay rights

IGA Financial Secretariat reports "disastrous" money situation

DELFT — The Financial Secretariat of the International Gay Association has reported that the group's bank balance is "disastrous" and will probably affect publication of the *IGA Bulletin* and some of the ongoing work of the organization.

Representatives of three of the group's four secretariats, responsible for finances, the distribution of information and the coordination of political action, met in the Dutch city of Delft in October. Forbundet af 1948, the Danish gay organization that has handled the IGA's finances for a number of years, reported that the financial reserves are all used up. This means the *Bulletin*, which usually appears six times a year, will only be published twice in 1986. Lack of funds will also prevent the secretariats from meeting as often as they need to, since travel costs are high and the group will not be able to subsidize trips.

Since it was founded in 1979 in England, the IGA has fought against being merely a northern

European organization. Holding the annual conference in Washington in 1982 and in Toronto in 1985 helped introduce the group to the North American gay communities, and the work of coordinating political action is now done by the ADGLQ in Montreal, but international communication and travel is expensive and it may be difficult for the organization to make progress in the area of attracting more member groups outside of Europe.

Fortunately, publication of the second *Pink Book*, funded in part by the Dutch government, will not be affected by the financial crisis. The *Pink Book* is an international survey of the status of gay rights in various countries. This year it will include a special survey of international organizations' attitudes towards gay rights, conducted by the Finnish national gay organization SETA.

The IGA's next annual conference will be held in Copenhagen from July 6 to 12, 1986. ●

Kinsey subjects may shock the US again

BLOOMINGTON — The Kinsey Institute for Research in Sex, Gender and Reproduction has announced plans to re-interview 2,000 of the original subjects from their groundbreaking studies published in 1948 and 1953.

Alfred Kinsey's reports shocked the US when they were released to a complacent and conservative post-war America, revealing that 37 percent of American men and 20 percent of women had at least one homosexual experience, 93 per cent of Americans masturbated and only half of all

brides were virgins. "He is hurling the insult of the century against our mothers, wives, daughters and sisters," exclaimed New York Congressman Louis Heller in 1954. The realization that a relatively large percentage of the population had experienced homosexual relations was a shot in the arm for the early homophile movements which were just beginning to organize at the time.

The new study should show how early sexual experiences affect people later in life and provide insights into aging, memory and modern sexual attitudes.

"If we don't do it in this decade, the Kinsey population will die off," said June Teinisch, present director of the Institute. "And we'll never have a population like it again." ●

New organization joins Italian left

BOLOGNA — More than 100 delegates representing 5,000 lesbians and gay men across Italy met here at the end of December to found ARCI-Gay, which will be a new member of ARCI, the culture and recreation organization of the Italian left. ARCI-Gay will have its own constitution and action plan.

Lesbians and gay men have been increasingly active in ARCI since 1982 when two young Sicilian men committed suicide because of social opposition to their love affair. A gay priest, Marco Bisceglia, is credited with founding the first ARCI-supported group in Sicily as a response to those deaths.

At first ARCI's attitude towards lesbians and gay men seemed ambivalent. Gays received little publicity and the organization seemed to want to play down their involvement. This December's first conference produced a very different reaction. The president of ARCI, the mayor of Bologna and other leading members of the Italian left all spoke at the conference in favour of the struggle "against prejudice and for the dignity of gay people."

ARCI-Gay has developed a charter of gay rights and a long list of demands to make the charter a reality. The group plans to meet with Italian President Cossiga to discuss their proposals. Anti-discrimination laws which fail to protect gay people and regulations prohibiting homosexuals from participating in military service are among items on the group's legislative agenda. ●

Take-out porn

CHICAGO — A pizzeria called Deep Dish Drama may have launched a new trend.

The drama in the name doesn't refer to the exciting arrangement of olives and pineapple on top of a basic double cheese to go, it's the videos that they also deliver for \$5. The company's flyer doesn't say if the delivery boy is included in the offer, but *Pizza Boys* is only one of 54 gay male porn videos that can be rented.

With a pint of Haagen Dasz ice cream (\$2.95) and a bottle of California Chardonnay (\$8.95), which Deep Dish Drama will also deliver, you never have to leave your TV. ●

Opening the IGA Conference in Toronto: not just a European group

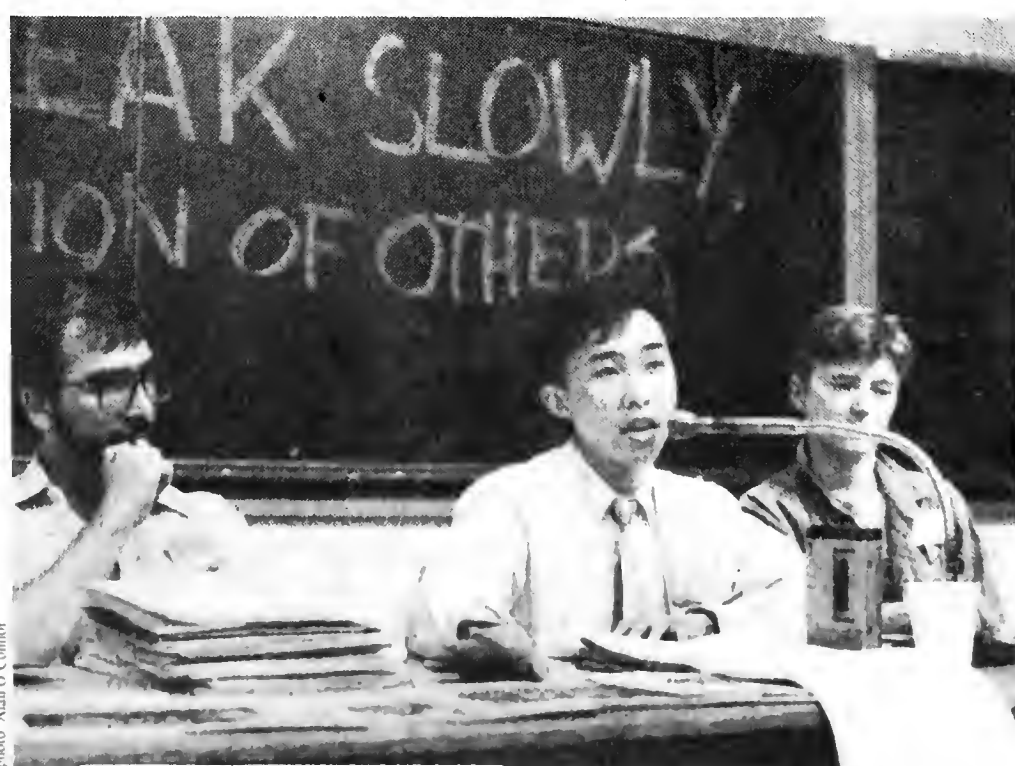


photo: Alan O'Connor

Compiled by Gillian Rodger and Tim McCaskell from the following sources: *Bay Area Reporter* (San Francisco), *Bay Windows* (Boston), *Gay Pied* (Paris), *Gay Community News* (Boston), *GLC Voice* (Minneapolis), *IGA Bulletin* (Stockholm), *Montrose Voice* (Montreal), *New York Native* (New York City), *Philadelphia Gay News* (Philadelphia), *The Weekly News* (Miami), *Washington Blade* (Washington DC), *Casimir Elsen* (Heusden), *Stephen Hunt* (Chicago), *Kendall Lovett* (Sydney), *Ted Stroll* (Ottawa)



JAMES CR

James Credle had his first gay experience in 1966, when he was 20 years old. While he undertook the difficult task of coming to terms with his sexual identity in those last years before Stonewall, along with thousands of other young Americans James Credle also faced the agony of the first major American invasion in Vietnam. His time as a draftee has greatly influenced his life since the war. Credle shared his memories of Vietnam in an interview with Tim McCaskell.

EDLE'S WAR

I was working at a veterans' hospital in Lyons, New Jersey when the call came. The letter said, "You are now drafted to serve in the US military."

I'm the sixth child in a family of 12. I grew up in a segregated society — Mesic, North Carolina in the fifties and early sixties. We were bussed to our high school and the white kids were bussed to their high school.

It was a very religious community. I remember going to church and the talk was all about getting to heaven and that somehow we would get our glory there. I remember calendars and pictures of Jesus and he was always white, with blue eyes.

Mesic was a town of about two hundred people — it still is today. Most of the kids leave. There are a lot of older people.

My mother worked at "day work" as it was called, five dollars a day. She'd iron clothes and babysit for the military families. My father was a carpenter. That was his trade but he never had a steady job as long as I remember. He was injured on a government job and couldn't get much after that.

I worked too. Backbreaking work in the tobacco fields and on the potato farms in the summer, and cabbage packing and similar types of field work during the spring and fall. Just to make money to survive.

I slept with my brothers most of the time. There was one bedroom for the five boys. We shared two beds. Our sisters did the same thing. When it rained, we had to run and get the buckets because water would leak down through the holes in the roof. And there were rats. One time we had a contest, and we shot 25 rats around the house. It is a very poor background.

There were a couple of people who I thought were gay, my uncle being one. I guess it had to do with him never marrying. His sister too. She was married at one point, but she never remarried.

Once a man from New York came down and we were playing baseball. We were walking back

through a wooded area. He went to piss and asked me to come over. He wanted me to suck his dick. I just freaked out. It was very exciting and stimulating — the idea of it, but... I just ran away. I also fell in love with the captain of the basketball team. My sister and I used to talk about him, how handsome and sexy he was.

But it was a very conservative place and somehow I felt that I didn't belong. It was too stagnant for me. I felt I needed more, had to have more. As a result, I spent a lot of my energy doing school work and became a very good student. To deal with my feelings about my homosexuality which seemed wrong, I became very macho, a jock, a captain of the basketball team, the leading scorer, all those things. Basketball was a prominent sport in my high school. I guess a part of that was also feeling good about being black, and doing the things that black men are supposed to do well.

I got a basketball scholarship. That's what first got me away from North Carolina, at 17 years old. I moved to Newark, New Jersey to get a job. I intended to work at a job during the summer and make enough money to go back to a black college in North Carolina with my scholarship in the fall. But, because my family needed money and I was helping my brothers and sisters through school, once I had the job I kept working ... for three years. That's when I was drafted.

I didn't feel I had any choice but to go. I didn't know anything about the military. I hadn't even thought about the possibility of being drafted. When it happened, that was it. There was never a choice, no reason not to go.

We went through training at Fort Dix, New Jersey. Did the regular GI training, bullshit stuff. Then my captain called me in one day and asked me whether I wanted to be a medic. I assumed because I had been working in a hospital. I said yes, and moved with my unit for Advanced Infantry Training at Fort Devens, Massachusetts. That was crazy. Most of the time it was freezing cold in that area. We went up to Camp Drum, near Buffalo, in the winter time and it was even colder. We did riot control training with gas masks and all. I can see us

now, lining up with our weapons in formation and being shown how to control crowds and stay together. This was 1966. The anticipation was that we would probably be going to Santo Domingo. There were some problems over there that America had to go take care of. So we were all talking about spending time on the beach and people were going out and buying beach wear and all that kind of nonsense. And then one morning they called us all together and said, "In a month you're going to be shipped out to Vietnam."

What was this? No one had heard of Vietnam or even knew where it was. Some people attempted to take off but weren't successful because they had put us in sort of a quarantine and took us all to the boat together. It took 30 days to get to Vietnam, through the Panama Canal to the west coast and from there to the South China Sea. It all happened so quickly, from riot control to jungle warfare. It was crazy being out there in Fort Devens in the middle of winter and being trained for jungle warfare. It was crazier than the war in some respects.

During training I met Harold Nolley. We spent a lot of time together, sitting around talking. A lot of the guys were into drinking and all that. We didn't drink, and weren't into getting drunk. His wife would come up sometimes and we'd spend time together, going to a movie or shopping or talking about "heavy" issues of the day like "what is life?" We played a lot of sports together, but he was in the mortar company so there was not a lot of opportunity for intimacy. There was no real identifiable sexual tension in our relationship, although I'm sure it must have been there somewhere. But we didn't move in that direction. At the time, I had still never had sex with anybody.

Ronnie Capparotta was one of the medics. We were trained together, and were on the boat together. And here there was some sort of sexual

Illustration: Tony Hamilton



photos courtesy of James Crede

ed of all growth. That must have been when they used Agent Orange and that shit. Nothing but parched land and sand.

Our first job was to build bunkers. Dig into the ground and sandbag. They brought sand in and we filled up sand bags and made our hooch there. It rained because it was monsoon season. Did it rain! It poured and we had our little pup tents that we made out of our ponchos and we learned all the little secrets like digging a trench outside the tent so that when the water came it would run beside the tent and not inside. We learned to sleep wet.

I was the first one in our medical platoon to go out. We were replacing the guys on our perimeter. Gearing up, learning how to defend the area and take care of things — an on the job training experience in jungle warfare. I was chosen to go out with another unit, the 125th Infantry Division, to get a feel for how to do an "S&D," Search and Destroy. So I got all dressed up in my helmet and I had my red cross patch (medical insignia)

It was beautiful country, really beautiful, jungles and greenery and grass. Rubber plantations, dikes with the rice paddies.

They were cut out so precisely in terms of shape and size. So green and so nice. That's what it was like when we arrived. After we left it was different.

tension. We made a point of bunking next to each other going from Oakland to Vietnam. I guess it might have been the fear of what might happen to us when we got there that sort of opened up our avenues for dealing with each other on a sexual level. It was in the berthing of the boat, late at night. The lights were out but there was still enough light that anyone walking through could check on what was going on. After bed check, in the darkness of the night there was this warm hand that touched me. And my response was immediate warmth — and hot. I was ready. At 20, I guess I should have been ready.

That was the first sexual relationship I had. Right there in the bunk, late at night. He fucked me. It was wonderful. It was just great. It was just the first and most wonderful experience I had ever had. I had never had sex with a woman, never had a desire to. So that was it for me. Once that had happened forget everything else. I was ready for the world. Or almost anyway. There was still a bit of hesitancy about it.

Ronnie and I had sex a couple of times on the boat and when we got to Vietnam we set up our bunks next to each other. But he soon moved out to another company so I didn't see him very often. Occasionally we would be together. Maybe we had sex four more times while we were in Vietnam.

It was strange arriving in 'Nam off the boat. We all had this picture of John Wayne conquering the Indians and the land and all that. We were

issued with M16 rifles and upon arrival they told us to take all the cartridges out and put on the safety latches. We were transferred into carriers, smaller boats, I forget how many men they carried, and they took us into the shore and then it was just like in the John Wayne movies. They let the ramp down and everybody runs off yelling. Except we were met by Vietnamese women who put leis over our heads, children applauding and the South Vietnamese Army Band playing marching songs, *The Star Spangled Banner* and our general meeting the South Vietnamese general and shaking hands. No John Wayne-type macho trip, yelling "kill, kill, kill" as we ran off the ramp. Smiles, laughter and friendly greetings surrounded us — unloaded guns, no shooting, no bullets, no explosions — a peaceful encounter.

Later, we were taken to Tay Ninh by caravan. It was beautiful country, really beautiful, jungles and greenery and grass. Rubber plantations, dikes with the rice paddies. They were cut out so precisely in terms of shape and size. So green and so nice. It was just beautiful to look at. That's what it was like when we arrived. After we left it was different.

Then we came to this area that had been clear-

across my helmet, and another on the armband and my big medical pack on my back with my rifle and my belt with my gun, and my little pack for overnight stuff and a litter. The captain came up and took one look at me and started pulling off things. He said, "Listen, this is a war. You see that," as he pointed to the middle of my forehead where the bullet would land. "That's a target for three miles away 'cause it's white with a red cross right in the middle." I'll never forget that. He threw my litter away. It was just stupid because we were going through jungle and you just couldn't carry all that shit. Here I was thinking about playing this big macho medic, all geared up and ready for combat and doing all the wrong things. What a trip. Those were my first days in Vietnam.

Search and Destroy missions. You laugh about them just to keep from crying. The memories are still vivid — like yesterday. What I remember most was the quiet before the storm. The only thing we were told was that we were going on a mission and what time we were to leave. There was never any sense of when we'd return so we had to be ready and prepared, taking not only enough materials, but the correct stuff we'd need

in battle. We also had to be aware of being weighed down in case we had to move fast. For medics, this meant having medical supplies, not bullets, mines or other weapons. You didn't even think about changes of socks or underwear. You just had to be prepared to take care of the guys.

First the gunships would come in. One of the things that I remember most about Vietnam was the hum of the helicopters. From the day I went there to the day I left, there always, always seemed to be helicopters coming in or leaving or someplace in the distance or all around me. In the first part of *Apocalypse Now* that was one of the major things that I think they captured. Perhaps the only thing that was real about the movie was the fact that you heard or saw a helicopter from the very beginning to almost the middle part. That's what I remember most about the war — the constant hum or sight or experience of the helicopters.

The gunships would come in. They don't actually land. They just fly around because they're going to lead you to where you're going to land. And then you could see a line of helicopters in the distance, maybe 12 or 14. We'd line up. Usually there were eight to ten guys per helicopter. I always tried to put myself in the middle since the first person on always gets on the outside. The helicopter never stops running. It slows down to pick you up and then it takes off again. Most of the time it's at tree-top level. So you're looking out on the ground and not seeing what's happening or where you're going to go. You only see jungle, but you hear the "zing" of bullets or the "pop" of mortars or explosions of anti-aircraft missiles. Most of the time, there's complete silence, or all of these things happening at once. The gunships shoot around the perimeters and they drop flares and all of that. And you come in and you land and then they're gone, bringing in more people. When they landed it was usually on the edges of jungle areas, so you were in an open kind of field. Maybe a mile away you could see the outline of the jungle. Let me describe one of the battles.

The understanding that we got was that some guys from the "Big Red One" were trapped in a jungle area and we were going to come in from one of the other sides. As a medic I usually knew the radio man, since we'd stay near him so that if someone got hit we could go to their aid. You also get privy to some of the things but you don't know all the details. Anyway, the helicopter came in, we got off and started walking toward the jungle. All you can see is jungle. Solid greenery. We thought the area was secured, but then we heard the crack of gunfire. It's not a "zing," it's a "crack." So everybody jumped down. But, then we heard a rat-tat-tat, which means it's real gunfire going on and the helicopters are firing into the area. And it's just jungle and you can't see anything. Nobody can see anything. Most of the time it's from our own fire, but other times it's hostile fire.

We started firing into the area and there was fire returned back. A couple of people were hit so I went over to see them. You sort of get lost in dealing with the people who are hurt. Claymore mines and gunshot wounds everywhere. One of the guys had a bullet wound that had apparently ruptured this big blood vessel in his leg and he was bleeding profusely. It took us a long time because it was too deep to put a tourniquet over it to stop

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the bleeding. We worked and worked and we finally got the bleeding stopped and sent him on his way, thinking he was going to make it. We learned later that they did a foolish thing. They tried to take him to Saigon, which was miles away, rather than the base camp that was half that distance. His name was Lindsay. He was from New York. Suddenly there were bodies all around me because people were getting hit. There were some of our guys who were moving in through the jungle and they were being hit. They were bringing them out to us for evacuation. There were bullets zinging past us. You were up and down, and sometimes you just ignored it, you just took care of the bodies, let the bullets do what they want to.

Then one of the sergeants went bonkers on me. He was trying to grab his rifle but he was out of it, mentally out of it. I was trying to keep him away from his gun and trying to take care of guys who had various kinds of wounds and then I see out of the corner of my eye one of the sergeants, Sergeant Jones.

Jones was quite a man. He helped keep some sense of sanity about things, made things light. Always telling Moms Mabley jokes. Moms Mabley is a famous black comedienne who used to perform at the Apollo Theatre (in Harlem) all the time. He could imitate her so great, and we'd just die 'cause they're such strong ethnic jokes. Once we were laughing so hard the colonel told us to shut up 'cause we were out in the jungle — he was telling us Moms Mabley jokes.

Anyway, Sergeant Jones — the battle of Atleborough. I was running around taking care of bodies and out of the corner of my eye I saw the litter and I knew it was him. It was a Claymore mine that had blown away his arm and part of his face and part of his torso. He was just ... I guess the painful thing about it now is that out of the corner of my eye I saw him and I flashed on him, but I just couldn't deal with it. I didn't deal with it. I didn't acknowledge him. That was too painful. He's dead. He's gone and here are all these other guys so get to that. Let that go. Part of dealing with the pain of Vietnam is dealing with that kind of loss.

The guys pushed through this area and we followed them. While we were going through, one of the guys got hit in the chest and he had what we call a sucking chest wound, in other words, the chest is open and you can actually see the heart. He was about 6'4" and we had to make up a

makeshift litter because we couldn't carry litters through that jungle without chopping with the machetes. We couldn't go back. There was an area we had to get to. You hear the rat-tat-tat of the guns and so you get down and cool out and listen, for what may be only a few seconds but it feels like five minutes, ten minutes. All of it so fast. Days would take forever and then everything would move so fast. Then I got hit. The bullet hit the ground, ricocheted, then hit my knee-cap. I was very lucky that my knee wasn't shattered. And the first thing I said was, "Oh shit." And I laughed, because it was such a natural phrase for me to repeat since my strong church upbringing had taught me not to curse or use profanity. I always wondered what would happen to me, what I would say or think or do when I got hit. And the first thing I said was, "Oh shit."

In Vietnam, Harold and I were still very close friends. We spent intimate times together. Even after my first sexual encounter with Ronnie on the boat, I didn't have sex with Harold until almost six months later. I didn't say anything to him about Ronnie at the time. I didn't talk with anyone about either relationship while they were going on.

We decided to go to Tokyo together on "R&R" (Rest and Recuperation.) We got a week off during our stay in Vietnam. It was a week away from the constant threat of something that never let up

ety, race issues and love and what that is and what it means. So I was more than infatuated with him. I was in love with him. Our love was consummated at the President's Hotel, in Tokyo, Japan.

I think the experience of being gay in Vietnam depended a lot on your location. I was on a radio show where this guy talked about being in an all-gay unit. So obviously that happened, but I didn't know about it. I didn't know anyone else was gay there. There was a guy I suspected. We ran on the track together. But I never said anything to him about it. I was very much attracted to many men but during that whole time I never acknowledged my sexuality to any of them. Not even to Harold and Ronnie. We never really talked about it. We did it. We spent time together and had sex together and showed our desire, but we didn't talk about it. Our sexual relationship was just a natural extension of our desires and feelings.

The amount of homophobia depended a lot on the unit and who you were. I think I had the respect of the guys around me. I was a good medic.

***The whites
would tell the
Vietnamese that***



while you were there. The bombs, the mortars, the snipers — we were always on edge. Then you got on the plane and you knew you were going to fantasy land.

I think we knew we were going to do something there for the first time and that's why we went together. It was marvelous. It was relaxing. We did some shopping, bought a camera. We were like lovers on a honeymoon. We went to the hotel, relaxed and went to a bar or something the first night. I think it was the next night that we got into massaging, rubbing, enjoying each other ... fucking. It was even more wonderful than before because there was Harold's special touch, a sense of caring, a sense of expression of something beyond the sexual thing. And from then on it was really like almost holding hands. We were in heaven. And we had all these other intimate conversations about life, and being black in this soci-

***blacks had tails.
The racism all
went to promot-
ing white men,
and the idea of
white superiority
in the context of
the war.***

They would come to me because they knew I would do a good job. They wanted me out there when they were in trouble because they knew I wouldn't run away or anything like that.

I'm sure they suspected my homosexuality, I wasn't interested in women. They would go to the barbed-wire fences and through them and out to the village and fucking and all that kind of stuff. I just never was interested and never went with them. When they talked about it, I changed the subject to something that I found interesting. Going to Saigon was a very big thing for them. It wasn't for me. And the times that I went, I was with Harold. I'm sure they knew I was gay. Yet, I had their respect. However, since it was 1967 I would have experienced very bad abuse if I had been more open about my homosexuality.

I never knew of any gay person being exposed or sent home from Vietnam for being gay. I've been all over the US talking to veterans about their participation in the war, and come out to them, and nobody has ever mentioned hearing of that happening.

On the other hand, I don't put much stake in the theory that says the experience of fighting together will overcome things like homophobia or racism. We would go out in the S&D missions, and fight and struggle and watch each other die and participate in the killing and when we'd come back, all the white folks had their little group and the black folks had their little group. That raises

questions about how intimate we really were. There were also black guys that controlled certain villages and certain areas of Saigon and you dared not go in there if you were white, and the same thing in reverse. They literally killed each other over that territorial thing. The whites would tell the Vietnamese that blacks had tails, like monkeys, and when black men went out dealing with the Vietnamese women they would be looking for their tails. The racism all went to promoting white men, and the idea of white superiority in the context of the war.

A good example of the racism is what happened the day Dr Martin Luther King was assassinated. Confederate flags flew in Vietnam, until the black soldiers said "either you take them down or

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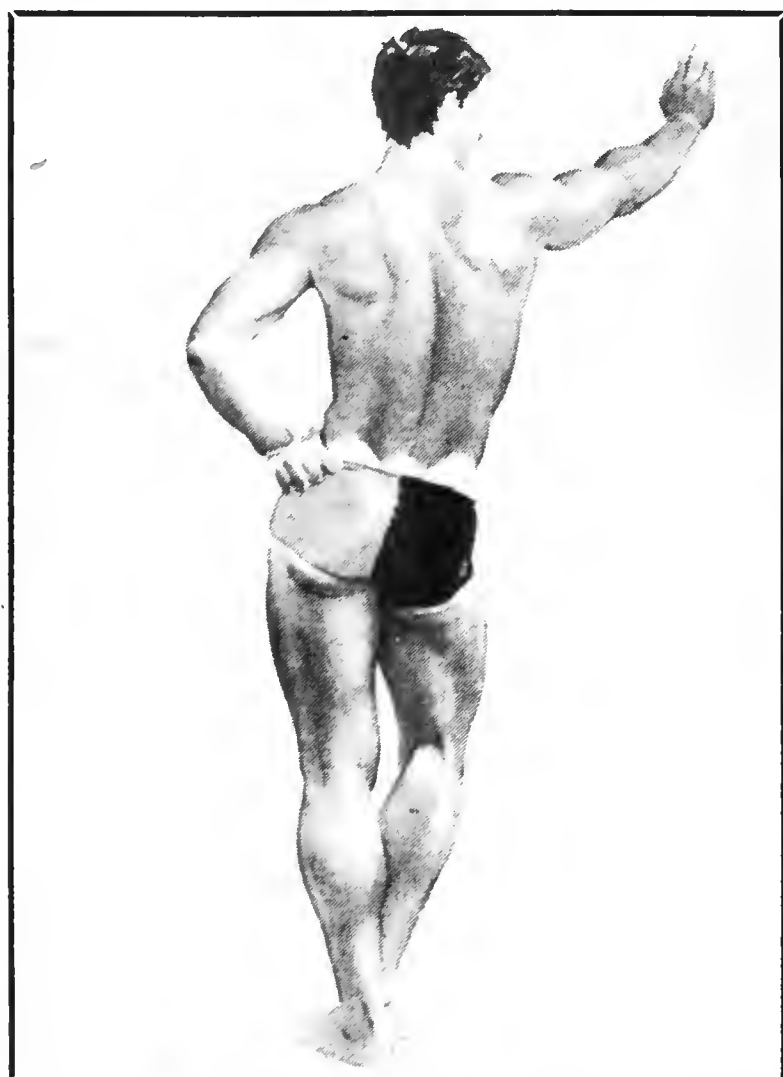
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we will take them down, and we'll burn them."

We were supposed to be fighting for the Vietnamese but I really hardly knew any. My relationship with them was from a distance. The circumstances we were working in also precluded me getting to know them. There were very few units in my division that had that opportunity. And I didn't go to the village, because most of the time the guys who went to the village were going to get fucked. I was not interested in that. I was not interested in fucking women, and I felt it was an abuse of the people.

I'm not aware of relationships between gay GIs and Vietnamese men that paralleled those between straight GIs and Vietnamese women. I've met several people who had a gay identity or at least a homosexual identity in Vietnam. None of them have told me that they had relationships with Vietnamese men.

I didn't hate the Vietnamese. We were taught that they were "gooks." I never called them that. But, I never challenged the guys who were doing it either. I wasn't political in that way. The Vietnamese were laughed at and abused because they have a different way of relating to each other. They would walk down the street, hugging each other, and kissing each other. That produced fag jokes from a lot of our men. The homophobia was turned outward against the Vietnamese. It was another way of making them less than human.

There were so many statements about them. That they were cowards, they were sissies, they ran away from a fight — all meant to put them down. I didn't challenge any of it. I guess I never even thought about it. I just accepted that this was the way things were. I thought, "I'm going to survive this, and go." I think that's how most GIs felt. And people who think they should have had a progressive political response under those circumstances don't know much about war.

worth anything. You have to learn how to survive beyond the pain of killing others and/or watching helplessly as your buddies die.

Within two months of our return from Tokyo Harold transferred to another unit many miles from Tay Ninh. When he came back to the US, we got in touch. We talked about relating to each other, but he moved to Buffalo with his wife. He wanted me to come too, to be near him. But that was a little bit

stand the world. Most of the shit they believe comes from their family background. Most of them at one point or another are very tied to religion. And then you throw them into this war. That's why Vietnam veterans are so devastated — because of all that shit.

When they got back, all of the support system that got them there was taken away. They couldn't turn to the church — the church was against the war. Their parents didn't understand



too heavy for me. To leave my family, to leave everything and move to Buffalo as soon as I got back, to be near him. To be *with* him would have been something different but he was married and he didn't know what was going to happen.

I didn't see him for several years until I was at this veterans' conference in Washington and I looked and there he was. I met his new wife and their child. Then we lost contact. I'd always written to him and then suddenly he was not there any more. I don't know what has happened to him now. His wife told me that he would lock himself in his room downstairs and not come out. That's a typical pattern for Vietnam vets, their inability to relate and talk to other people about what happened there. Too many Vietnam vets find security and safety in dark secluded areas in order to be away from the crazy world we struggled so hard and endured so much to return home to.

The last time I saw him we had a long talk. I had all intentions of talking about sex with him, but he wasn't ready for it. He didn't want to. That was sort of all behind him. So I left it alone. He talked about committing suicide and taking his child with him. And I said, "If you're going to do that, then do it to yourself, but don't take it away from your child." I wouldn't be surprised if he has committed suicide. That's also happened to many vets.

We're talking about 17, 18, 19 year-olds. I mean how many 17, 18, 19 year-olds do you know who've got their shit together about who they are? They're testing their sexuality, they're testing their manhood. They don't really under-

stand them any more. They couldn't talk about it with friends. I had horrible nightmares about being surrounded by bodies. It took me years to get it out of my system, with a lot of help from a lot of people. Essentially, we had no one but ourselves.

For me, participation in the Vietnam war brought a clearer political perspective about what is wrong in our system of government, including the propaganda which fuels our belief systems. We may be a great country, but we are not necessarily a good people when it comes to concern for humanity. I am now motivated to challenge the things I experience as inconsistent, unclear and simply wrong with America. The challenge for all Americans is not to succumb to the constant red-baiting. We must not compare America with other societies, but force defenders of our exploitative value system to compare what Americans say it is to the reality of our behaviour. A behaviour which has negative effects on others both at home and abroad. While our rich get richer, others are forced to walk to the beat of their drums.

My feeling now is that it was foolish of American leaders to even think that we could have had a successful war there in the first place. A clear cut victory was not possible. The Chinese tried to conquer the Vietnamese for centuries. And the Chinese gave up. The French went in there and

they gave up. So how dare we be so egotistical to think that we could go there, unless we were really going to commit genocide. And I don't think the American people were ready for that. That's the real issue. What keeps coming up in the media and all these lovely books, people writing and making money saying "Well, we should have done this, and if we could have done that, if we had more support here, or there, then we would have won..." Bullshit. That's not what it's about. We couldn't have won in the first place unless we wanted to commit genocide, do like the

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Germans tried, put them all in gas chambers or move away and drop the bomb. That's how we could have won the war. Otherwise forget it. No other way possible, given the history of the Vietnamese people.

And who is to say that we should have won? Given that history. They have a right to what they want to be and who they are. They have a right to struggle for freedom. And that's what we're talking about. And it seems to me that that's one of the lessons that Americans have forgotten. Because we seem to be on the wrong side of every quest for freedom. Look at South African apartheid as an example of how long it has taken for the development of wide spread opposition (even among black Americans) to government policies which are clearly against the very same standards of behaviour we claim to have established. In Vietnam, despite the early pleadings against the war, as stated by Dr King, it took more than 58,000 American lives, countless thousands of lives of the Vietnamese and 12 long years before our direct military involvement there ended.

We simply have *not* learned many lessons from the Vietnam war. And until America learns those lessons, what happened to all of us in Vietnam is just going to keep happening over and over again. ●

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of veterans organizations
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Chair of the National
Association of Black and
White Men Together's Task
Force on Racism.***

War does that to anybody. In World War II, we had to do that to the Germans, the Japanese, all our enemies. Make them less than human in order to kill them. That's what military training is. That's what it does. It dehumanizes people and makes it possible for you to kill them so that the guilt and all of that that comes along with guilt is negated, which allows moral justification for the killing of other human beings without taking away your humanity. So you call them "gooks," "japs," "krauts," that sort of stuff. It degrades a person and their culture. It makes them not

Most lesbians and gay men probably know Midi Onodera best for her film *Ten Cents A Dance (Parallax)* which was screened at Toronto's *Festival of Festivals* in the fall of 1985 on the same bill with Nick Sheehan's *No Sad Songs*. Onodera is an experimental filmmaker of Japanese descent living in Toronto, and she's produced a total of 19 films over the last seven years; currently she's working on a film about the internment of Japanese Canadians during the second world war. Anyone who hasn't seen her work will have ample opportunity in the next few months, as screenings are scheduled in galleries across Canada. (See *Coming* for details.)

TBP spoke to Midi about what she's put into two of her most recent films, as well as the obstacles she's had to overcome to get her work produced and on to the screen.

TBP: After seeing *Ten Cents A Dance (Parallax)*, the meaning of the first half of the title was quite clear — in the first scene a lesbian and a straight woman discussed their upcoming sexual encounter over dinner, the second scene was shot from directly above two stalls, letting the viewer look in on washroom sex, and the film closed with phone sex. But what does parallax have to do with it?

MO: Parallax is the apparent change in the position of an object. It has to do with the perspective from which you view something. For example, when you're looking at a door with both eyes open you have a sense of exactly where it is, but when you use each eye on its own, the image shifts.

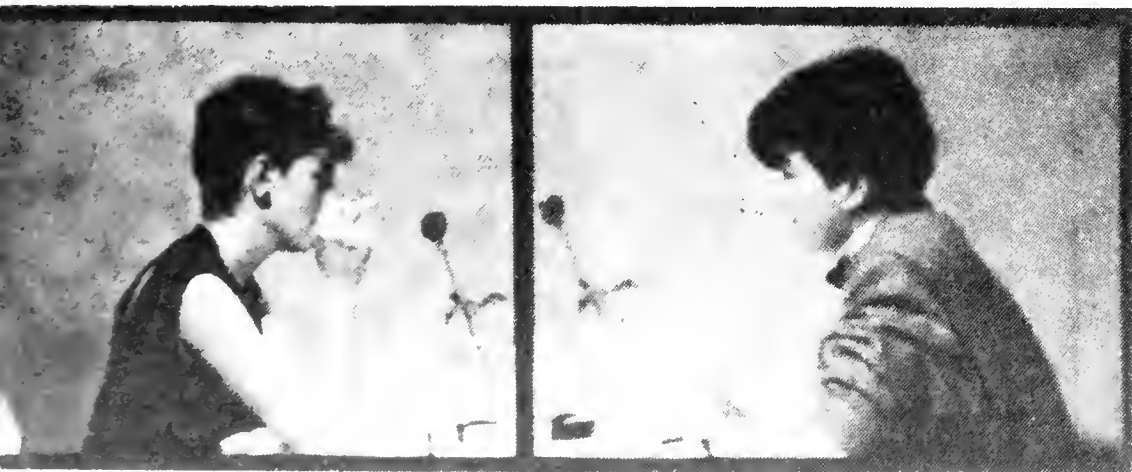
TBP: Hence the split screen you used throughout the film?

MO: Yes. It's all part of the film's exploration of communication. The sexual theme was more of an afterthought, although an important one. When I handed in a proposal to the Ontario Arts Council for a grant for the film my ideas about it



CLOSE UP

A conversation with Toronto filmmaker Midi Onodera. By Cyndra McDowell and Lee Waldorf.



were still being formulated. I was focussing on communication and the difficulties in communication, the unsaid, unspoken truths in an interaction. For the Council proposal I just outlined it in a vague way. I gave examples such as a writer having a mental block and sitting in front of a typewriter, with the persistent hum of an electrical typewriter in the background, that sort of thing. When I actually made the film I didn't deviate from the original proposal much. I just included...sex. When the idea of using one night stands came up, it seemed so obvious, perfect. There's underlying communication, unspoken

truths, a number of levels...

TBP: How did you settle on the particular sexual scenes you used, what's important about them?

MO: The film is really a collaboration of efforts. Even two weeks before filming I didn't know what I was going to shoot, I was uncertain about everything except the first scene. The people participating in the film developed their own script. The idea of using washroom sex came up because of the St Catharines washroom busts, which occurred just a month before we started filming and John Goodwin, who's in the scene, was very on top of all that stuff. For the phone sex scene we

did call a service — both of the characters involved were there, and Wendy took the tape home. It was a nice way to work, with everyone having input, but it was up to me to say yes I like it, or no I don't.

TBP: Why did you bring a lesbian and a straight woman together in the first scene?

MO: The first scene came at my instigation. I think a lot of lesbians feel that approaching a straight woman or having a straight woman approach them is just... "Oh God, not again", but I have yet to see that said publicly. For me it was a big thing to have a heterosexual woman and a gay woman in this situation because it adds another dimension. They're coming from different backgrounds, both with preconceptions and apprehensions about each other.

TBP: The scene ends just at the point when they have decided to sleep together. The other two scenes are more sexually explicit — why didn't you take the women's scene further?

MO: I could have pushed it from where it left off, but I think part of the excitement, the message, the unspoken words, are in the negotiation. You know it doesn't matter if it's bad sex or good sex, it's two people, in this case a lesbian and a sort of bisexual woman, who have communicated, expressed the desire to sleep together. That's exciting. If it's good sex, that's wonderful. But the moment of being alive without showing explicit

sex is what I chose.

Also, the scenes as they are cut together form a progression. The first scene is the negotiation. The second scene is the sex act. The third scene is an abstracted version of the sex act. Three different levels of communication. So you see, in that light, it would have been totally illogical for me to start by having the two women in bed, proceed to two men in bed and to end with a man and woman in bed.

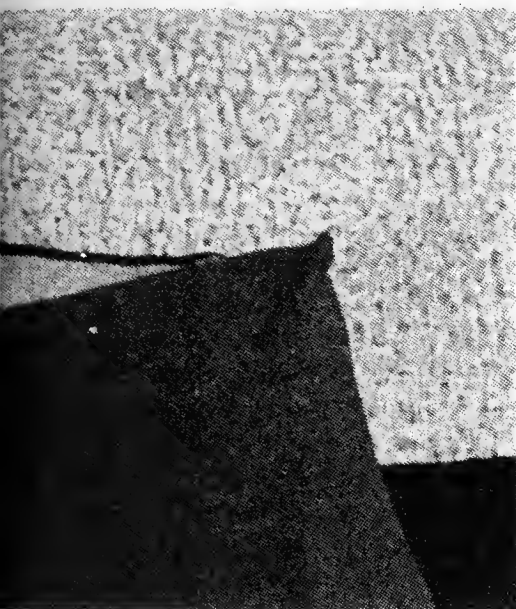
TBP: There aren't any standard heterosexual encounters in the film, you've focussed on sex "on the fringe" as it were.

MO: I didn't focus on sex within a relationship, a very monogamous, structured thing. I was interested in a very special kind of sex that happens between two people who just decide yeah, well, they're interested, they're not into commitment, they're just into sex. There's a definite energy. If you've ever eavesdropped on conversations in bars you can pick out these people quite well, there's an energy coming from them.

I had something specific to say about sexuality, otherwise I would have chosen very typical one night stands. Gay and lesbian sexuality, bisexuality, and phone sex, it's all very threatening to a conventional audience, and I wanted to say something positive. After the St Catharines busts how many people read about it in the paper and went "Oh my God, that can't happen! That's so hideous! That's really ugly!" Now these men might not be gay, they could be gay, but they're doing it, they're having fun, and they're not hurting anyone. How many "basically straight women have felt attracted to another woman but have had difficulty dealing with that? How many people think phone sex is pathetic, but how many people enjoy it because it is a remote fantasy, tailor made?

TBP: You received funding from the Ontario Arts Council and the National Film Board for *Ten Cents* — did this influence you in making the film at all?

MO: The NFB gave me a really hard time. I was



mand cuts that would be a different story. I wouldn't let them touch it because what they do is physically cut the film. If you have prints of your film, say ten prints showing across Ontario, they'll take those ten prints, cut that section of the film out of each and keep it. Mary Brown has a reel of film which she shows to high school teachers, people from the PTA, etc, it's like her gross-out reel, put together from pieces taken from people's films. There's no way to get the footage back. Even if you only think in economic terms, about costs... you can't show those prints outside of Ontario. What do you do with them? And prints are very expensive things to make.

TBP: You've had a lot of worries about the censors (not just in Ontario) with *Ten Cents*.

MO: The curators of the *Festival of Festivals* last fall were quite anxious about the film, although as it turns out they didn't need to be. I'm taking my films out west soon, and I don't know the exact details, but I got a call from one of the gallery directors there. She said she was very embarrassed, but there was some concern that *Ten Cents A Dance (Parallax)* would raise censorship problems. The board of the gallery, mostly straight men, was not fully prepared to deal with this.

TBP: On the plus side, I suppose, this sort of controversy does drum up interest in the film. Or does it create the wrong sort of interest?

MO: I expect some people who see the film after this hype will feel let down. On the one hand I think "What wonderful publicity!", but then I think that if people will be watching the film for that they're going to miss the point completely. I can see how the women at Studio D, after making *Not A Love Story*, got involved in the censorship

"It doesn't matter if it's a racial issue or an issue of sexuality. It comes down to the question of being different."

TBP: *Ten Cents A Dance (Parallax)* is notable for its lack of apology. I'm sure that's one reason people are offended by the film.

MO: Well, I don't think at this stage of my life I could have made a very conventional film. I'm secure in my own sexuality. Why should I apologize? I have no one to apologize to.

TBP: How does this attitude fit into your new film about the internment of the Japanese Canadians?

MO: The Japanese community has been forever apologizing. For being Japanese. My film is not going to apologize for the Japanese Canadians. It's not going to apologize for the internment or bringing it up again. I am angry at what happened. I will try and prevent it from ever happening again to any group. It doesn't matter if it's a racial issue or an issue of sexuality. It comes down to the same thing, the question of being different, and saying "Yes, I'm different, so what?" I'm not into self-oppression. My sexuality is going to enter into the film. The battle is the same as far as I'm concerned. I'm not proceeding on the basis that I've dealt with the gay issue, so now I'll move

They were born here, so why shouldn't they say they're Canadian, more than Japanese. But I'm third generation. How do I sort out my past, my relationship with my parents, especially my mother, and my strong connection with my grandmother? That's what I'm working through in preparing this film.

TBP: How are your parents responding to all this?

MO: When I first brought up the subject over ten years ago, my father and mother didn't want to talk about what had happened during the war. They're overcome that reluctance, because the publicity around the redress issue has neutralized the guilt, and also because of my own digging. You've got to tell me what happened, I want it on tape, I want it on film.

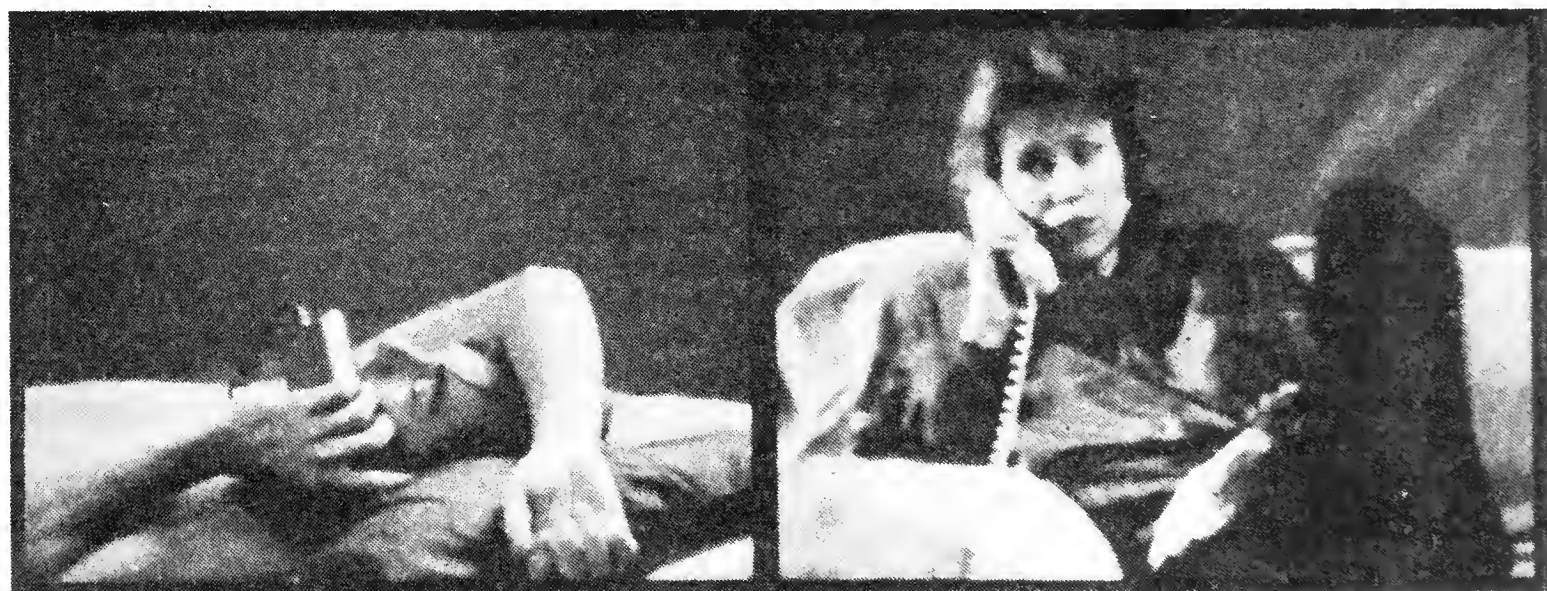
TBP: Have you gone beyond your immediate family to find source material for your film?

MO: I've done quite a few interviews with other Japanese women in Toronto. And my cousin, in Alberta, she's interviewing women there for the film. I've found the people in the Japanese community amazing. Write a letter to a total stranger and you'll get a response in three weeks.

TBP: What about support in terms of funding? Will some of that come from the Japanese community?

MO: I didn't get any funding from the lesbian/gay community for *Ten Cents A Dance (Parallax)*, but it got made. If I don't get funding from the Japanese community, this film will still happen. But I think a supportive community is very important and not just in terms of funding.

TBP: Your film is still in the pre-production stage.



on a programme for independent filmmakers — they supply young filmmakers who haven't made many films with things like free lab work and lab assistance. Everything went well until I sent the soundtrack to Montreal to get a married print of the sound and picture. Someone with the programme here told me there were some problems with the sound, but he was very evasive. I called Montreal and they gave me the runaround. I went back to Ontario and insisted that someone tell me what the problem was. It turned out that there was a guy in quality control in Montreal who was refusing to let my film go through because he felt it was pornographic and didn't want anything to do with it. He'd only heard the soundtrack, and the last scene must have bothered him. So the big guy in Montreal had to see it, and then the big guy in Ontario, and about a month later they finally let me film go through.

TBP: Did the NFB leave you alone after that point?

MO: Pretty much, but the NFB is slow, because the programme is on low priority. I've used *Ten Cents* recently as part of my support material for Ontario Arts Council funding on another film, and I've just received the grant. So those government agencies are not positively evil. It all depends on the jury of course, and you never have the same jury twice.

On the other hand, the Ontario Censor Board is atrocious. Being a filmmaker working in Toronto you're constantly reminded of it.

TBP: How do you feel about submitting your films to the censor board?

MO: I'd certainly like not to and there are some galleries I've shown at that don't, which is OK. I understand that if we are caught my film can be seized for evidence and that I could be charged. These are the chances you have to take if you don't submit. My submitting films to the censor board has to do with getting an audience. If I had the opportunity to screen a film at the Art Gallery of Ontario and their policy was to submit, I probably would. But if the censor board was to de-

issue. Most of the discussion ended up centring on that, not the topic of the film.

TBP: The controversy with your film seems to centre on the last two scenes.

MO: I think you're right. I focuses on the wash-room sex scene between the two men, and the phone sex scene. I'm willing to defend them, but not at the expense of negating the first scene. They're all linked. It's one film and it's not one scene that makes the film. I could not have made the statement I did if I had just made a film about two women. If I have to defend those scenes I will

"There was a guy in quality control ... who was refusing to let my film go through because he felt it was pornographic. He'd only heard the soundtrack."

onto the racial issue.

TBP: Do you think that being of Japanese descent has affected your coming out process?

MO: At the time I was coming out, I didn't feel that I had specifically racial issues, encircled by issues of sexuality, to deal with. But I did start to become aware of my physical make-up through the process. They're linked. I could hide my sexuality if I chose, with great difficulty, but I can't hide the colour of my skin. I can't hide the way I look. People on the street see me as Oriental...Asian. It's part of the motivation behind the film.

TBP: What are some of the other motivations?

MO: My grandmother, who is 95, is a first generation Japanese Canadian, an *Issei*. I'm *Sansei*, third generation. She is definitely getting on and I want to tell her in my language — film — that I respect her. I will always respect what she has done. She is an extremely strong woman and has been a large influence in my life. So I'm concentrating on the cultural links between the three generations of women. The second generation of women deny that they are of Japanese descent, because they were right in the middle of the war. They spoke English, their parents Japanese.

MO: Yes, I've done some writing and film sketches, and I'll be continuing out west.

TBP: I get the impression that this will be a longer film than your previous works.

MO: I would like to see it as feature length. That depends on money. I want to break out of the ghetto of 10-15 minute films. *Ten Cents A Dance (Parallax)* was a beginning. I want to break out of that ghetto artistically, challenge myself to make a longer film, make it hold together.

TBP: So you view your filmmaking as a challenge?

MO: I think you have to. In personal filmmaking, it's the filmmaker who is ultimately responsible. If you don't take your motivation seriously, then what the hell are you doing? You're making coloured splotches that don't mean anything. To me, experimental filmmaking is personal and means you lay yourself on the line. ●

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YOUR HOSTS PAT & RON

THE Secret DIARY OF ALAN O'CONNOR IN LONDON

The travel agent didn't say that it is a naughty hotel. The surprise isn't in the guide books. The elderly gent wants to round up all the homos. Eros isn't in Piccadilly Circus. It is a new year but the city seems worn out.

SATURDAY: Someone told me that this hotel had a "naughty" reputation 10 or 15 years ago. They didn't mind who you brought back to your room. Very small bed, though. And so high that if you fell off in the throes of sex you'd probably break your neck.

After settling in, went to Gay's the Word Bookshop to get a guide to London. The cashier was unimpressed when I said that I was connected with Toronto's *The Body Politic*. Absolutely no porn in the shop. A sign on the wall discourages men from buying lesbian books. A very tame bookshop (ironic that it is being prosecuted for importing "obscene" books). Many magazines for social change on sale that aren't gay or lesbian. These kinds of connexions are easier to make in England than in Canada or the United States.

Got a hair cut in a salon beside Russell Sq. tube station. All the stylists were women except an apprentice named Chris. Black jeans, big white t-shirt, "blond" new wave hair. Left Chris a large tip.

After dinner went to Duke of Buckingham. Mixed crowd in an English pub. About half the customers were gay. At half past ten left for Heaven which is just around the corner. Large gay pub/disco on two floors. Music pretty mainstream. Crowd much the same. Two cute boys came up and pretended that they knew me from school. We chatted for a bit. The next person they tried it on told them to fuck off. They come here every Wednesday and Saturday and now say that they hate the place.

SUNDAY: Had a bit of a hangover. Went for a long walk and bought *The Sunday Times*.

MONDAY: My laundry came back. Brookgreen Launderers and Dry Cleaners folded even my underwear into neat ironed squares. Today in *The Guardian* is an essay by Anthony Barnett (reprinted from *New Socialist*) on the future of socialism in Britain; an essay by John Berger, the radical art critic; and a description of a night observed from inside a police car. Last article was already interesting before it passed on the information that hustlers worked from outside the Wimpy Burger at Piccadilly Circus. I look every time I pass, but maybe the publicity has scared them away.

Went to The Hippodrome, an expensive disco in Leicester Square with a gay night every Monday. It is apparently a converted theatre, with the balcony as a restaurant. Ten pounds admission (it was a special night) no doubt kept out the riff-raff. In part a youngish crowd; the other half are men in blazers who can't dance. Lights are amazing even by New York standards. It was the night

before New Year's Eve. Hats, noise-makers; and at midnight, confetti dropped by the bagful from the rafters, white balloons, Auld Lang Syne and all! I got a nice smile from a guy who looked a lot like Bronski himself and who was there with his Mum and his very fashionable young boyfriend.

There were rather too many bouncers (in dinner jackets and bow) and too many tables with "Reserved" cards on them all night. The staff were a bit rough with someone who pinched a glass of wine that wasn't his. The cutest guy all evening had a button that said "I'm the best but I'm not available."

TUESDAY: (New Year's Eve.) Planned to go to the London Lesbian and Gay Centre party. Tube to Farringdon. 69 Cowcross St is not marked on the map at the station. Followed a group of new wave boys who ended up not at the LLGC but at a pub called The Surprise. Retraced steps along Farringdon Rd, past the offices of *The Guardian* and the *Morning Star* to the tube station. The centre is almost directly opposite! It's a rather rundown



The Arts Council (above), public art (above r), neon at the Hippodrome (below r).

warehouse building. Disco in basement (mostly young lesbians). Café on ground floor. Meeting rooms upstairs, creche (daycare), archives, photo darkroom, offices etc. Any medium-sized charity has better premises than this in every major city. It's wonderful that it exists and was funded by the Greater London Council (now killed by Maggie Thatcher) but it is really not that much.

Meanwhile, back at The Surprise. A smallish, rather old English pub. Coal fire. Tables pushed back in the two front rooms to make a dance floor (carpeted). The lighting system is two blue spots and one strobe. But good music. Played Psyche-

delic Furs as I walked in. About 80 people, mainly men. Mostly early 20s, short new wave hair, oversize clothes. Pint of bitter one pound. Waitress handed back my tip. Admission one pound 50 pence. Had a wonderful time. First songs of 1986: U2 and Tina Turner! Better fun for a quarter the price of the Hipperdrome.

All of London goes crazy on New Year's Eve. Tube stopped far too early (about 1:20am) stranding many people. Buses were free but mobbed by huge crowds. Not a taxi for love or money. People got on buses they didn't know the destination of. Took two hours to get from Farringdon Rd to Central London. Big crowds all along Shaftesbury Ave.

WEDNESDAY: It pissed rain all evening. Watched a film about Colette on the television.

FRIDAY: Except for nightclubs most pubs stop serving at 11 pm. Many London clubs have membership fees (about 10 pounds) and entrance charges (anything from two to six pounds). So instead I went to a pub in St Martin's Lane called The Brief Encounter. Absolutely jammed with people. An extraordinary cross-section from punk to business. Finally found a pint of beer that didn't taste of sugar. At quarter to 11 bell rang for "Last Orders." At 11 o'clock a louder ring for "Time Ladies Please." It was obviously an old joke because nobody even noticed. Ten minutes past 11 they want your glass. I didn't even finish my second pint.

SATURDAY: Decided to try The Surprise again. This time I got there much too early. It seemed much neater than on New Year's Eve. No balloons. Colour photographs on the walls: I hadn't noticed them before. No coal fire tonight. Two youngish punk guys come in. They order a Perrier and a half-pint. One has an arm around the boyfriend's waist. The electronic fruit (gambling) machine flashes 20p, 60p, a pound-40p, three pounds. The hand rests on his boyfriend's belt. The bar has a very modern electronic cash register. To the left of it is a row of cordial bottles and on a yellow plastic mat, glass jugs of blackcurrant, lime and orange. Also a spare cash register roll. They are kissing, a slow deep kiss. The two women bartenders notice and smile. The kiss lasts a long slow time.

SUNDAY: Went book-shopping this morning. Reads is one of the Charing Cross Road shops that opens on Sunday. A middle-aged man in an

overcoat is chatting with two young women behind the counter. They're talking about inoculations for infants and the ugly marks the needles leave on your arm. "Now of course it's AIDS," he says. "Before that all the fuss was about what's it..." One of the women suggested herpes. "Ah, yes. Don't seem to hear much about it now, do you? I suppose there's no more herpes?"



His listeners murmur. "Of course, AIDS is mostly homosexuals, isn't it. You know I don't mean to be... but why don't they just round them all up?" I told him that what he'd just said was pretty disgusting and turned to leave, almost shaking with anger. "We'd walk out too if we could," smiled one of the women. But there was no pleasure left in Charing Cross Road.

Sunday afternoon at Speakers' Corner in Hyde Park. Londoners and crowds of tourists gather around the determined voice of Sharley McLean.

There is a good crowd around her. "That young man snickers when he hears the word AIDS. But do we snicker when we hear leukemia, or cancer of the lung or other acquired serious diseases? What is AIDS? It would take me too long. But AIDS is a terrible disease." She is very serious. The crowd is quiet. A voice comes over from a nearby speaker. "Washed the blood of the Lord. Cleansed. Like taking a bath. Do the homosexuals over there hear that? Cleansed." Sharley's voice continues. "It is necessary for me to say it. Some people ask why we make such a fuss. But I am surrounded everyday by heterosexuality. It's there everywhere I look. It's necessary to say that we are homosexual. So that you see us as we are. Not as you have been told. Not the media image. As we are — ordinary people."

The crowd shift and Sharley is left with six or eight people — all lesbians and gay men, from London, Denmark, the United States and Toronto. Someone brings her a coffee. It is bitterly cold. And she leans on her collapsible aluminum steps and chats. People shiver. It is perhaps time to go home. ●



SHARED GROUND

Joy Parks •

Three hot ones from Firebrand

Confession time this month — I am a closet bookmark collector. Always have been, probably always will be. I'm the kind of woman who quietly eases stacks of freebie marks off the cash counters of unsuspecting booksellers and occasionally, I sink so low as to buy one of those cutesy cardboard ones with a yarn tassel and some cartoon character spouting wisdom in a white balloon. Perhaps that's why I review books — publishers often send out bookmarks with new review copies. Most are pretty mundane, but every now and then — a real treasure. I couldn't



Mab Segrest: like talking with a friend at the kitchen table

help being pleased with the proverb on the bookmark issued by Firebrand Books — "Every society honours its live conformists and its dead troublemakers." Definitely a golden nugget of truth — and the books were pretty good too.

My Mama's Dead Squirrel: Lesbian Essays on Southern Culture by Mab Segrest gets my vote for the most readable book of theory to come along. The reader gets the sense that the author is speaking to her from across the kitchen table, like an intelligent (and witty) friend. Segrest writes about finding her place in the often warped maze of southern writing by and about women and her experience teaching in a homophobic Baptist college and an itinerant farm community. She writes as one of generations of white middle-class women, isolated from black women in the south. Also in the book are a moving interview with the late lesbian feminist activist Barbara Demming and records of Segrest's work with anti-Klan organizations, her views on present day lesbian writing in the south and, most important, her thoughts about women's humour, in the south and elsewhere. *My Mama's Dead Squirrel* is a powerful collection of writings that deal not only with the "gothic" atmosphere experience, but also lesbian culture as a whole and how it is both formed by and helps to form the mainstream culture. Outstanding, intelligent and still accessible, *My Mama's Dead Squirrel* is a must read.

The Land of Look Behind, poetry and prose by Michelle Cliff is a kind of anthology, a gather-



Michelle Cliff: chilling honesty

ing up of much of Cliff's previous published work plus two new series of poems. Writing about the Third World, love and its politics, her Jamaican origins, class and race, Cliff reaches a depth that allows her to fully acknowledge the intensity of her experience. Over and over again, she searches for wholeness, connections and justice. As her poetry spirals and weaves through history, sex and childhood, the reader cannot help but follow. *The Land of Look Behind* is an experience in language and its power, chilling at times, but undeniably honest and insightful.

The Sun Is Not Merciful by Anna Lee Walters is a collection of stories about Native people who are trapped between history and the present. Using both myth and reality, the author aptly portrays the tension of being suspended between two worlds. Without romance or bitterness, Walters lays out the lives of her characters in a flat, non-dynamic style that is at times irritating but it's necessary for the sense of realism she desires. There is a feeling of loneliness about the stories in *The Sun Is Not Merciful*, a strong sense of alienation and loss that startles the reader into thought. This collection makes an important contribution to a growing body of native American writings.

My Mama's Dead Squirrel: Lesbian Essays on Southern Culture by Mab Segrest. \$8.95.

The Land of Look Behind by Michelle Cliff. \$6.95.

The Sun Is Not Merciful by Anna Lee Walters. \$6.95. Firebrand Books, 141 The Commons, Ithaca, New York 14850.

Anna Lee Walters: lonely alienation



Essex Hemphill wields his pen like a sword

Sharply drawing the experience of black gay men

Earth Life by Essex Hemphill. Be Bop Books (3351 Mount Pleasant NW, Washington DC 20010). \$5.

Joseph Beam •

To be a Black gay man is to be a warrior who is between a rock and a hard place: the racism of the gay community and the homophobia of the Black community. Native Washingtonian Essex Hemphill is nothing less than a warrior-king in his new chapbook, *Earth Life*, a fiery collection of 12 poems.

Earth Life is an angry text. Hemphill, wielding his pen like a marksman, targets the violence and terrorism exacted upon men of colour in America's urban centers gutted by the fires of race and class conflict. He does well to avoid the, now, anachronistic rhetoric of 60s Black poets; yet, doesn't sacrifice vigour, poetic metaphor, nor vision. Consider these words from "Surrender Is Treason":

...I don't dream because dreams make me hungry.

I'm young enough, black enough

to be shot on sight, questioned later.

I am a son. My life is a hunter's season.

Dark men, men of colour

must always be alert.

Surprise is life costing.

Surrender is treason.

Not since Good Gay Poets published Adrian Stanford's chapbook, *Black and Queer*, have my concerns as a Black gay man been so well articulated.

Unlike the bland eroticism found in much of gay men's poetry, even Hemphill's love poems are politicized, informed by his doubly perilous status. Listen to the whispered, jazz-like quality of "Black Beans":

Times are lean

Pretty Baby,

the beans are burnt

to the bottom

of the battered pot.

Let's make fierce love

on the overstuffed

hand-me-down sofa.

We can burn it up, too.

...So we can't buy flowers for our table.

Our kisses are petals,

our tongues caress the blossom.

...Let the beans burn all night long.

Our chipped water glasses are filled

with wine from our loving.

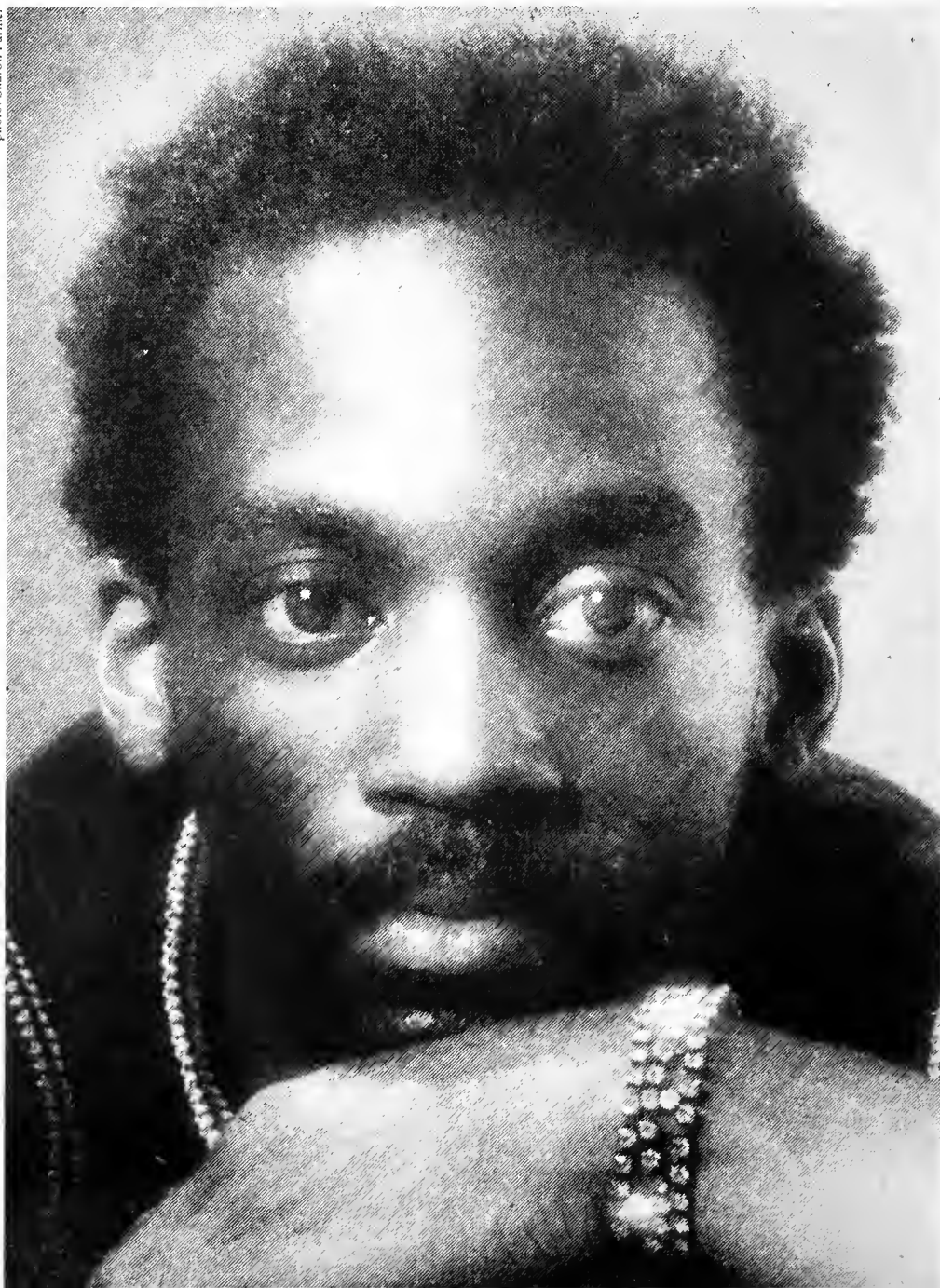
And the burnt black beans —

caviar.

Earth Life is a soldier's stories, stories from the front lines, a struggle from which many of us never return. Brother, I, for one, am so glad you made it back.

Joseph Beam is the editor of the forthcoming book, *In The Life: A Black Gay Anthology* (Alyson Publications).

Essex Hemphill



THE THIRD TEXT

David MacLean ●

Telling tales

Ever since the 'love that dare not speak its name' was allowed a voice there have been many stories to be told. From the secrets of *Giovanni's Room* to the sophisticated ease of *A Boy's Own Story* there have been many words spoken in the open, and just as many lost to history.

If there is one common denominator in the myriad of gay men's literature it is the burning desire to have that story told before the voice is taken away. And in this desperate and troublesome era that has seen many of those voices cut off prematurely by the tragedy of AIDS, the telling of one's tale is now more than ever the central content in recent books.

Almost One by Alex Hirst is a brilliant exploration of a young gay man's life; a life lived in pursuit of the perfect sexual union and a haven from loneliness. Loosely written in the form of a diary, the writer remembers the past as he attempts to move forward into the future. His memories are of blow jobs in his favourite lavatories, cocks that taught him to ache and want more than he could ever have, and of a love that while it lasted made him believe it would never end.

Andy is the only one who ever let me crawl out beside him. He is the only one who ever pulled me back and let me believe for a while that I wasn't alone. Who could forget that.

This urgent but doomed love is the most recurrent dream in this moody chronicle of desire. "Can you offer me a place in your life, or only in your memory?" The essential marginal, Alex searches for his own voice which is often lost on the sexual sidetrack or stifled by his anger. This anger is sometimes aimed at himself for letting experiences slip by and merely commenting on them:

And during the passing of those years my youth itself has been transformed from experience into memory. I sometimes succeed in remembering myself then as an entity; more recent memories often merely confirm my present sense of incoherence.

Or at the others around him whose blind acceptance of gay bar culture fuels his despair:

I watch the grotesques and the phonies in the bars, trying to remind myself that they were not always grotesque, making the effort to analyse the tragedy of their phoneyess. Faces lit by pinball machines have eyes that seem glutinous, like the eyes of famine or prison...

With a clear, unflinching accuracy Alex Hirst has confronted the complexity, sadness, and the brutality at times present in the urban gay lifestyle. He is both of and apart from this reality; the wolf who wants to be alone and run with the pack at the same time. The mise en scène of the sexual stage is where we find 'Alex' as he searches, finds, and searches again for that perfect union:

He and I were almost one — almost, but never quite. And here I am, alone with memories of sex and men's dicks...

Almost One is a brave and honest book. It asks the questions, what do I have to show for my life, and what am I to do with all of these sexual experiences that I've had? As with the question, the answer remains — "Only in my memory..."

From the other side of the rainbow comes Ethan Mordden's *I've A Feeling We're Not in Kansas Anymore* (*Tales from Gay Manhattan*). Mordden also feels that 'stories' are what comprise the common gay experience, but the offer-

ings here are for the most part uninteresting and rather silly. Here we are again in the land of what I like to call 'the cookie-cutter gay': the uniformed urban homosexual, complete with all the required accessories — each sold separately. We have the writer (Mordden) wearing shades, trying to cope with all that 'truth,' and his assorted odd-ball friends who are destined to be cast in the next award-winning gay sit-com: we have *Brothers*, and now we have *Sisters*. This is ground covered many times before from *Dancer from the Dance* to *Tales of the City*, and in that style the book works as dish humour, but becomes pretentious when it attempts to leap its ground and become thought-provoking literature. In claiming that each of his friends is searching for 'love' Mordden describes some rather desperate attempts by his cronies to achieve their goal. And there is of course a grand queen of the 'circuit' who utters witty lines like — "Is he or isn't he (gay). And if you don't tell me, I'll make you rim the Roach Motel."

Watching Dorothy trying to find Toto may be lots of fun, but you don't want to know what she thinks about the larger sociological implications of the Tin Man's search for a heart.

But all stories eventually come to an end and the cruelest tale of them all remains the epitaph. For in a few short lines an entire life is summed up for remembrance sake, and sometimes all you get is the date of your birth and the date of your death. *Epitaphs For The Plague Dead* by Robert Boucheron is a series of 56 poems that give voices to some of the gay men dead from AIDS. Each man in his own turn and appropriate language sums up his unlucky meeting with Madame Death. *Epitaph for an Achiever*:

Given to lists, the future tense,
and hard work, not just getting by,
I set my goals and standards high
and kept a scrapbook of events.

Affection for another man
could not affect my rise, I know
Death at the age of thirty-two
formed no part of my long range plan.

While the writing in rhymed verse is at times strained and uncontrolled, the effect remains chilling. What Boucheron has done here (in the tradition of *Spoon River Anthology*) is to give a voice where before there was only darkness. It is true that our love was forced to fight in order to speak its name, and in turn so must our dead rise up and claim their history; their voices silenced, but never forgotten. ●

Almost One by Alex Hirst. Alyson Publications Inc, 40 Plympton St, Boston, MA 02118. \$5.50 US.

I've A Feeling We're Not In Kansas Anymore by Ethan Mordden. St Martin's Press, 175 5th Ave, New York, NY 10010. \$12.95 US.

Epitaphs For The Plague Dead by Robert Boucheron. Ursous Press, Box 1261, Old Chelsea Stn, New York, NY 10113. \$5.95 US.



Illustration: Michael Balser

GAY DAYS

March, the month of *Pisces*, the month of the fish. Before this aquatic creature evolves into the ram *Aries*, we are left with a sea of literary/artistic B-days which will make everyone wish they were born in this cold month!

Mar 5—*Pier Paolo Pasolini* (born 1922); Renowned poet, novelist, essayist, philologist, translator, and filmmaker.

Mar 6—*Michelangelo* (born 1475); Who was that boy David, anyway?

Mar 9—*Vita Sackville-West* (born 1892); The other half of one of the most documented, possible lesbian duos in herstory.

Mar 12—*Vaslav Nijinsky* (born 1890); Best described by Cocteau as "the mortal god."

Mar 19—*Sergi Diaghilev* (born 1872); The ruler of the French cultural scene in the 1920s, as well as the ruler/lover of Nijinsky.

Mar 26—*Tennessee Williams* (born 1911); The first, if not the only, publicly-known gay celebrity in America.

Mar 28—*Jane Rule* (born 1931); Busy on her B-day with new book in BC.

The above days of celebration are from Martin Greif's *The Gay Book of Days* (Main Street Press, Secaucus, New Jersey).

Andrew Thomas Keith ●

IN PRINT

"The lunatic, lover, and the poet," to roughly quote the great Bard. Everyone has some verse in them. Some keep it to themselves while others are urged on by the muses to print their creations. For those of you who are destined to wield the quill and ink, a few publications have recently caught my eye which I feel will be of some use. The *1986 Poet's Market* (\$16.95 US, Writer's Digest Books, 9933 Alliance Road, Cincinnati, Ohio 45242) provides a listing of 1300 English publications that accept poetry submissions. The listings of each organization detail specific requirements, give contacts, addresses as well as examples of the types of works printed. A few lines of poetry from each publication are also included so one can find the appropriate vehicle for one's art. Writer's Digest Books also publishes the *1986 Writer's Market* (\$19.95 US) with similar listings for people interested in prose or freelance writing.

Out of the mid-west comes *The Kindred Spirit: A poetry journal* (\$3.50 US, Groovy Gray Cat

Publ, Michael Hathaway, ed. Rt 2 Box 111, St John, Kansas 67576). If the latest edition (October 1985, Issue 7) is any indication of the quality of poetry the editor usually publishes, then this spirit is worth getting a hold of. The editor is eager for both submissions and subscriptions to his enterprise. Maybe this is one opportunity for budding poets to tap into.

The *Canadian Lesbian and Gay History Network* has recently published their first newsletter. Issue No One shows the great diversity of material being produced across the country by researchers in important struggle to recover our history. In the future, the *Network* plans to use the newsletter to list conferences of relevance to lesbian and gay history as well as bibliographies on more specific topics as the fascinating research progresses. For more information, contact the *Canadian Lesbian and Gay History Network*, c/o Canadian Gay Archives, Box 639 Stn A, Toronto ON M5W 1G2.

Andrew Thomas Keith ●

Our error

Alan Gray did not play Horst in the Vancouver production of *Bent*, as reported in Richard Summerbell's review of *As Is* (TBP 123). Gray played the part of Max. The part of Horst was played by John Moffatt. ●

P O E M

for mi osita

In sleep
she arches a brow
over her dark
shadowed eye,
causing ripples
in a well
that move out from her center
to encircle me.
Light sneaks in
our shaded room
nestling in the heavy scented air
lingering on the
copper of her skin
and the coal black of her curls.
The sound of her sleeping
hums in my ear
shutting out noise
of the traffic below
and Monday to come,
harmonizing with the
rustle of the sheet
as she turns her back
to me
an invitation I always recognize.

Jewelle Gomez ●

Jewelle Gomez is a New York poet, fiction writer, and critic.

Some rules: Gay sex is still illegal if either party is under 21 years of age, or if more than two people are involved, regardless of their ages. Please word your ad accordingly. The Ontario Human Rights Code prohibits specifications based on race, age or sex in any ad offering employment. Personal ads offering scenarios that might reasonably be read as racially or otherwise abusive or stereotypical must clearly indicate that what is being requested is mutually consensual sexual play and not relations of genuine subservience, such as employment. We reserve the right to refuse or alter any ad.

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KIPLING SUBWAY. PROFESSIONAL gay male has 3 bedroom house to share with similar male, 28-40. Backyard, fireplace, utilities, Old English Sheepdog included. \$300/mo. 233-0518. Available immediately.

DOWNTOWN, ONE BEDROOM apartment to share. \$215/month. Share food costs. Doug 920-1755.

HOUSE WANTED, 3 or 4 bedroom with parking for one car. Needed by May 1st. Prefer close to downtown Toronto, or along subway line. Willing to forego luxury for reasonable rent. Please call Brian Flint at The Body Politic 364-6320 between 10am and 3pm Mon-Fri.

QUIET PROFESSIONAL GWM, early thirties, has a luxury 2 bedroom, 2 bath duplex to share in the Yonge/St Clair area. Very spacious with all modern conveniences, house-keeping and lots of extras. Available April 1st. Drawer F873.

GAY WOMAN WANTS same over 25 to share 2 bedroom house, Queen/River area. Request tidy non-smoker, non-separatist, happy to live with sociable cat. Parking, yard, large bedroom, all appliances. \$375 plus low utilities. Available Apr 1 through May 1. Leave message for Valerie at 964-6858.

THIRD PERSON TO SHARE high-energy co-op at Bloor/Bathurst. Available March 1. 210/mo plus utilities. For more information call 588-1586 after 5 pm.

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ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

HAVE YOU OR YOUR FRIENDS ever experienced anti-lesbian or anti-gay discrimination? It's not fair, but it is legal to discriminate on the grounds of sexual orientation in Ontario. Help us change that. The Coalition for Gay Rights in Ontario needs your stories to help pressure the province to make anti-gay discrimination illegal. Write CGRO at Box 822, Stn A, Toronto, M5W 1G3. Or call 533-6824. Confidentiality assured.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

G R O U P S

NORTH AMERICAN TRANSGESTITE TRANSSEXUAL contact service. 16,000 members, National Directory in Library of Congress. 24 hour hotline help with hormones (206) 624-8266.

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O T H E R

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall, Toronto, or call 362-6928 or 961-8046. We are here to help you.

STORIES WANTED BREAKING THE SILENCE

UNIQUE ANTHOLOGY FEATURING people's personal experiences as psychiatric inmates in Canada. Personal stories, poems, diary excerpts and graphics needed. All submissions answered. Deadline: April 1. Send 2 copies typed and double-spaced with self-addressed envelope, to: Dr B Burstow, 17 Yarmouth Rd, Toronto ON M6G 1W7, (416) 461-7909.

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M E S S A G E S

BAGOAS, please send word. Alexander is returned but in this life he knows you not. Drawer F875.

DANIEL OUELLETTE or anyone knowing his whereabouts please write to 34-1235 Hornby St, Vancouver BC, V6Z 1W2.

The Collective of The Body Politic
extends its heartfelt sympathies to
Carle Falle, whose friend and lover,
DENNIS BITNER,
died on February 3, 1986.

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FALCON VIDEOPACS: Want to buy videopacs, numbers 40, 41, 46, 47. Can you help? Drawer F825.

BOOKS

THERE'S A BOOK BEHIND THIS MAGAZINE. London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive... engage any generous intelligence." The book is called *Flaunting it! A Decade of Gay Journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called "a pleasure to read...so well edited that it becomes a document of the first decade of gay liberation." Send \$9.95 today to Flaunting It!, Box 639, Stn A, Toronto ON M5W 1G2.

FRIENDS FEMALE

CANADA

GAY CHINESE SEEKS FEMALE. Handsome, discreet, gay Chinese male 28, 5'6" 120 lbs, presently in Canada, seeks liberated female for marriage of convenience. Must be a Canadian or US citizen. Photo & phone appreciated. All replies will be acknowledged. Box 1204, Barrie, ON L4M 5E2.

CENTRAL ONTARIO

GREY-BRUCE. GAY SEEKS same for friendship and fun. I enjoy sports, conversation, music, evenings out and quiet nights at home. Don't be shy, this isn't easy for any of us. Drawer F872.

TORONTO

ATTRACTIVE, FEMININE GIRL, 22, outgoing, fun-loving, has faced up to reality and would like to find same. Drawer F849.

MONTREAL

HIGH PRINCIPLES? Interesting, bright, gay woman, 40s, sincere, caring, mature, seeks similar for friendship. Discretion. Montreal area only. Box 312 NDG H4A3P6.

GWM WANTS PLF TO share; goodtimes, badtimes, responsibilities, business, challenges, home, walks, softball, diapers, plastic panties, caring, talk, listen, communication, sex, giving, forgiving, learn, teach, you, me, together, partner, lover, friend. Write us, Box 926, Vancouver, V6G 2N7.

ALBERTA

BLONDE, BLUE-EYED SKIER travels to Fernie, Sparwood areas weekly during the year from Lethbridge to ski and fish. Would like to meet another male with similar interests for correspondence and companionship from these areas. If you are shy or new to this lifestyle, or a country boy inexperienced but yearning to know and experience more, I am a very understanding person with a nice personality. Physically I am 32, 5'11", 160 lbs, with a muscular lean body. I would enjoy penpals across Canada and USA. Also have mags, hot pics and videos to share. Write: Mark, Box 2232, Lethbridge, AB T1J 3Y5.

CALGARY

HANDSOME, SINCERE, PROFESSIONAL, 28, 6'1", 170 lbs, blonde, blue eyes, trim and muscular. Seeking meaningful friendship with similar masculine guy. Interests: fun, music, sports, cooking, videos, hot safe raunch. Descriptive letter/photo appreciated. Drawer F853.

OUT OF MAINSTREAM

GWM, 32, 6'3" 210 lbs, bl/brown hair, br eyes, beard. Seeking gay friends not into gay lifestyle; ie bars, gossip, lack of future, etc. Straight acting guys 20-35 need only reply for possible, long-term relationship or friendship — looking for both. Interests include camping, sports, music, travel, fireplaces and you. Drawer F707.

SINCERE GWM 41, 5'5" 130 lbs, seeks similar GWM 35-45 for possible relationship. Varied interests. Phone, photo appreciated. Write soon. Drawer F701.

EDMONTON

DOUBLE THE FUN IN EDMONTON

ATTRACTIVE HEALTHY HORNY GWM couple 27/28, looking for other single males or couples to 30 for friendship and good times. We enjoy videos, J/O sessions and more. Penpals welcome Photo/phone answered first. Drawer F864.

WINNIPEG

BE MY LITTLE BROTHER

BOYISH GWM, young 30's, established, secure, seeks affectionate boyish type gay male over 18. If you are looking for someone a little older, but a lot better, then I can provide much more than companionship for the right person. Tell me why, and I will reply. "Do little brothers make better lovers?" Drawer F810.

SOUTHERN ONTARIO

DISCIPLINE

WOULD LIKE DETAILED LETTERS from cut GWM minimum 5'10", 180 lbs, big firm butts, who like to give or receive bare butt discipline. Photo appreciated. Drawer F847.

WANTED 35 TO 45 extremely well built, tall, looks not most important. Honest, sincere, looking for a comfortable relationship. Health conscious. Photo, phone, letter to sincere 38 GWM. Non-promiscuous. Looking for friend? Sex? Living in country setting, very discreet. Want to get away for weekend? Looking forward to your reply. Drawer F835.

GWM, 55, 5'9", 160 lbs. Smooth, firm, skier, swimmer, cyclist, established, strong, professional, together top, seeks same, any age. Drawer F837.

GWM SEEKS SAME (18-30) for quality, exclusive relationship. Live NE of Toronto, but will be working in Ottawa for part of year. Enjoy music, travel, computers, politics, "finer things," etc. Not much into "gay scene." Sharing, closeness, spiritual values important. 33, 5'9" 155 lbs, long brown hair, brown eyes (glasses). Photo and phone to: Sean, Box 6371, Stn A, Toronto M5W 1P7.

SLIM, BOYISH, ORIENTAL in Kingston seeks mous-tache/macho men for friendship. Likes opera, movies, cooking, meditation, massage and safe sex. Can travel. Photo appreciated. Drawer F816.

LONDON-KITCHENER-TORONTO

HEALTHY, INTELLIGENT, SUBMISSIVE, good-looking, affectionate "boy," 28, 5'6" 130 lbs, seeks healthy, handsome, horny, extremely well-endowed, together, "daddy" for french, greek, W/S, B/D, humiliation. A monogamous S/M long-term relationship is my fantasy. It could be our reality. No one-nighters please. Serious reply and photo to Drawer F819.

WHEATLEY TO CHATHAM AREA

40 MILES SOUTH-EAST OF DETROIT 2 GWMs looking for masculine males in area for friendship and more. Our interests are varied and sexual. Safe sex sought. Write with photo and phone number. Drawer F754.

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YUKON

WHITEHORSE MALE DESIRES substitute for histeddy bear. Affectionate, straight appearing professional, 6' 155 lbs, 35 has great interest in outdoors, photography. Discretion assured/expected. Drawer F637.

VANCOUVER

HANDSOME GWM of substance, 46, 6'1", 169 lbs, re-locating to Vancouver or Seattle seeks contact with intelligent, tall, handsome, manly, sensible man in business or profession. Non-smoker, no drugs. Athletic, cultivated, good humoured, sincere. The aim is mutual support, dedication, stability. Robert, Suite 134, 686 South Arroyo, Pasadena CA 91105. (818) 792-4587.

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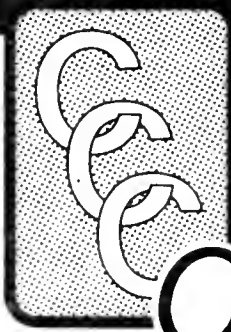
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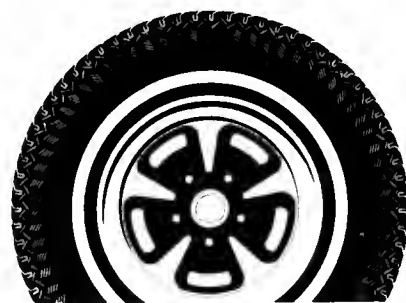
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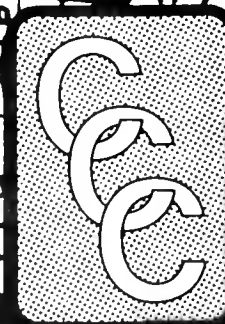


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● LONDON ●

PROFESSIONAL GWM, articulate, financially secure, seeks serious relationship. 18-32 years, slim, white/asian. I am 37 years, presentable, caring, active, cultured, emotionally stable. Phone (519)473-9013 or write Occupant, 68-70 Fiddler's Green Rd, London, ON N6H 4R4.

ARE YOU AIDS CONSCIOUS?

IN THE LONDON, ONTARIO AREA. I think I can prove a clean health record to a partner I would like to settle down with on a regular basis. I am an attractive GWM, 29, 5'10" 149 lbs, in dire search of a tall, handsome, heavyset master, who might be a hot cop in full uniform, (OPP welcomed); a prison guard would be OK too. I am into most things mentioned in these ads. I would enjoy the private pleasure of just one male disciplining me with long sessions of obedience training to satisfy his every desire when he so desires. Preference will be given to the master who has a nearby cottage available throughout the year. Pro-wrestlers, bikers, etc, welcomed to write. Discretion assured. All replies with recent photos. Drawer F736.

● HAMILTON ●

QUIET, ROMANTIC PROFESSIONAL GWM, 35, 5'5", 135 lbs. Searching for monogamous lifelong relationship with honest, sensitive, considerate, intelligent man. Drawer F845.

IS MONOGAMY YOUR STYLE? I am 32, 5'11", handsome, intelligent, warm, funny and sensitive. You are considerate, gentle, loyal, a cuddler and under 43. Together we are lovers, pals, confidants, room-mates and life-long companions. Sound appealing? Then take a chance. The worst that can happen is that you'll end up where you are now. Drawer F709.

WRESTLING

GWM, 31, 5'8", 120 lbs, average appearance, seeking younger non-hairy, masculine companion for monogamous relationship. Must enjoy erotic wrestling but prefer defeat. Should enjoy cuddling with long, gentle chest massage. Must be sincere, financially stable, intelligent, have varied interests, and like cats. Photo appreciated. Discretion expected and assured. Drawer F870.

● OTTAWA ●

GENEROUS GUY, 40, warm, friendly, turns on to Cory Hart look, guys under 35. Visits Toronto also. Discreet. Drawer F855.

ALONE WEEKENDS? Find bars, clones boring? GWM, 38, prefers IQ to GQ, warmth and sincerity to cold, plastic types. Enjoy movies, dining out, travel, photography. Drawer F857.

SENSITIVE, WARM, GWM, 23, tall, slim, seeks meaningful friendship to close relationship. I'm honest with a sense of humour, enjoy friends, swimming, long walks and films. All replies answered. Drawer F821.

I AM GWM 32, 5'11" 160 lbs, brown hair, grey eyes, "executive type," masculine, good looking. I love fine arts, skiing, sailing, countryside. If you are good looking, about my age, also "executive," and have same interests, please write. Together, we will build a life long conjugal relation. Drawer F712.

● MONTREAL ●

GWM COUPLE, 26 and 27, slim, healthy, well-hung and attractive, looking for same, 25 to 35 for fun and games. Curious and open-minded single or couple welcome. Discretion expected and assured. Drawer F822.

BORN IN 1937 OR 1949 OR 1936 OR 1948

IF YOU'RE BORN IN THOSE YEARS, looking for a friend, lover, soulmate, we have a lot to share and thrill.

FROM ANYWHERE, PLEASE WRITE

Rejean, Box 601, Montreal H2L 4L5.

● NOVA SCOTIA ●

TRURO. Thirty year old male, good physical condition, would like to meet other men for companionship. Drawer F824.

● SAINT JOHN ●

NEED CONTACTS, NEW FRIENDS

SAINT JOHN AREA professional male. Reached 40. 6' 175, new reader past months. Advertisers reply, maritimes travel, theatre, sports, outdoors. Straight-acting, sincere, young-acting/appearing. Absolute discretion. Photo, phone preferred. Drawer 794.

● TORONTO ●

MONOGAMOUS RELATIONSHIP

GWM, 25, 5'8" 145 lbs, hairy, straight looking and acting, health conscious, intelligent, considered cute and down to earth. Interests include music, movies, weekends up north and flying. Seeks similar male (with little or no body hair), same age or younger. Purpose: to develop a long term relationship and share the finer things in life. Discretion assured. Photo appreciated. Drawer F768.

LET'S SHINE TOGETHER

GWM, 5'10", SLIM, 43, MASCULINE, handsome, healthy, robust, confident, self-made, action packed, consumed with glowing and warm rays of love-charged energy, wants to share and grow with another who is 20-35, positive and mentally and physically beautiful. Varied interests including home-life, cultural engagements, investments and business details, trips to Disneyland, Key West and Moosonee. By now you realize I'm naturally high on life. Your energized response appreciated. Drawer F842.

BOY WITH REX CAT. DAVID BLAIR, 1984



GOODLOOKING MALE seeks unassuming men, preferably black, who are interested in getting laid. Willing to try bondage, like aggressive sex. I am 24, 145, 5'9", prefer cut, trim guys, age/looks unimportant. I'm not expecting anything more than what this encounter might offer; should it develop into something else, that's okay. Not into fantasy relationships where expectations are far greater than what reality offers. Intelligence appreciated. Only disdain is for those who are overly polite, use too many common good manners, have no sense of self, and are vacuous. Drawer F878.

LOVE AND PERSONALITY TO SHARE

ARE YOU ARTISTIC, enjoy collecting music, dancing, films, TV, walks, quiet evenings, good conversation? Value maturity, honesty, friendship, most important love? If any of the above relates then you have the basis for a relationship with a young-looking, 35, 5'8", blonde/brown, slim, cuddly man, usually bottom, who seeks monogamous, safe sex relationship with man, 30s, any race. Prefer slim build, nonsmoker. Drawer F844.

IT'S A DIRTY JOB, BUT SOMEONE HAS TO DO IT

PROFESSIONAL GWM, 37, witty, humorous, intelligent, and successful, seeks friendship (relationship possible if everything works out), I am a non-smoker, tall (6'2"), chubby (240 lbs), straight looking and acting, interested in travel, films, theatre, photography, wrestling, and a variety of other subjects. You are any size, shape, race, or age (big blonde bodybuilders will not be automatically rejected), BUT, you MUST be sincere, self-assured, interesting, and have a positive outlook on life and the future. Drawer F843.

GENTLE GWM, 34, SLIM, 6'1", professional, just north of Toronto. Enjoys antiques, books, music, and quiet times. Just out of the closet and looking for a special guy to share a large Victorian house and build a caring, life-long relationship. Drawer F832.

GWM, ATTRACTIVE, SLIM, seeks playmates for advanced gay sex, including butt action, recipient or mutual. Send phone number to Box 73 Stn F, Toronto, ON.

COUPLES. A new group for all couples who want to meet others (not for sex). Wine and cheese, pot-luck dinners, theatrical outings, and dining around town are some possibilities. Call 591-6724.

CARING ANGLICAN PRIEST

42, 6'3", 190 lbs, ending 2 year rel, seeking friends/shared accommodation, sincere interesting and loving. Drawer F838.

M FLASH REDACTEUR

HI G. J'AI BIEN aimé notre première rencontre revoir ce Québécois professeur de français? Bienvenue écris moi. JF. Drawer F840.

I'M A GWM, 19, 5'11", 150 lbs, like quiet times looking for someone 16-20 for companionship. Your photo gets mine. Drawer F841.

YOUNGER GAY MALE WANTED

48 YEAR OLD gay male seeks live-in submissive passive male to share life and expenses. I've much to offer. No drugs booze or wierdos please. Must enjoy sex and have a variety of interests. Photo and phone number a must. Blacks, Orientals welcome. Drawer F763.

GWM, 6'4" 185 lbs, 23, seeks well-hung, hot and horny boys 18 to 25 for purely fun get togethers. Blow jobs and 69 a specialty. Drawer F514.

GWM, 22, AUBURN HAIR, blue eyes. Bored of bars, gay clichés, seeks same to 35; happy, handsome, humorous and hung. Safe sex! Photo and phone would be nice. Discretion assured. Drawer F809.

GWM 43. Tall, skinny, mature, settled professional. Interests include travel, camping, classical music. Health-conscious but not athletic, avoiding tobacco, alcohol, drugs. Considerate, friendly, gentle, affectionate. Seeking unattached, monogamous, discreet, mature friend over 55. Tell me your interests and dreams. Enclosing photo. Toronto/Hamilton area. Drawer F811.

ROMANTIC, CONSIDERATE, gentle, stable, hairy cuddler, forties, 5'8" 165 lbs, sincerely seeks an intimate, caring, monogamous relationship. Dislikes bars. All answered. Drawer F812.

NIGHT SHIFT WORKERS, busboys, waiters, orderlies, security guards, guys having difficulties meeting socially, interested in forming a day group send suggestions and phone number to Drawer F815.

STRAPPING SIX-FOOTER wants to get strapped by a pro. I'd like to get my ass programmed by an expert S until I'm into getting regular heavy strappings. I'm 49, bodybuilder, 175 lbs, quiet, masculine, good-looking, don't smoke, drink. Box 334, Stn K, Toronto M4P 207.

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9am to 7pm.

ORIENTAL GAY MALE IN 20'S

SEEKS TALL, HEAVY but well built mature man 38 to 50 for friendship. You should also be masculine, clean-shaven and husky. Race unimportant. I am 5'7" 145, sincere, honest and loyal. Please tell me your preferences and send photo (returnable), phone. Will answer all. Drawer F757.

LET'S TALK ABOUT IT!

WARM AND CARING GWM professional seeks same in 30's for honest and sincere monogamous relationship. I'm 34, 5'11", 180 lbs, have fair hair and blue eyes. My interests include music, the arts, travel, antiques, quiet evenings at home as well as entertaining and fun social times. Please include phone number. Drawer F758.

W/S IN LEVIS. Searching for good-looking hot young stud, long hair, clean shaven, who's a tripper. Photo, phone. Drawer F820.

PREPPY

GWM, 6'0", clean-cut young attractive professional, 32, wants to meet GWM or oriental guy 21-32 as friend/lover, with interests in cycling, AGO, U of T, workouts, photography, dancing, Klien, Armani, strolling, architecture, live theatre, good conversation, quiet evenings, loyalty and clean living. Photo and phone appreciated. Drawer F823.

MAN TO MAN CONTACT

ATHLETIC GWM 38 SEEKS BUDDY for good times. Masculinity, motorcycling, wrestling, (lock-ups), brawling, outdoor sports are amongst my interests. If you're man enough, go for it. Drawer F808.

ATTRACTIVE MALE, 31, 5'5 1/2" 130 lbs, 36" ct, 28" wt, intelligent with interests varying from gym and dancing to film and politics seeks other(s) for intense fun-filled, crazy, serious, honest, committed friendship. Relationship not a motive, but open to suggestion. Photo and phone appreciated. Box 5438, Stn A, Toronto M5W 1N6.

WANTED: AFFECTIONATE MAN

WITH WELL-ROUNDED BUNS, uncut, good sense of humour, age and size not important, but maturity and honesty are a must. Prefer non-smoker. Drawer F818.

SEEKING FRIENDS

GWM MID 20s, with straight lifestyle, brown hair, blue eyes, 5'11" and 145 lbs. Dutch Canadian male (born in Holland) who has lived most of his life in Toronto. Would like to meet other gay male(s) for friendship. I'm a quiet and shy person, who is trying to find some friends in the gay world. Because most of my friends are straight, I find it hard to meet other people like myself. My straight friends know that I'm gay, but it's hard to meet gay friends around them. I enjoy quiet evenings at home, and going out just as much. But I just don't enjoy going out alone, to try to meet people. I guess what I'm looking for is some friends to chum around with. Let's go for a drink, or a show? Drawer F814.

GWM, HORNY, MASCULINE STUD, muscular build, 42 years, brown hair and eyes, reddish body hair, large cock and balls, wishes to meet other guy types, younger guys and couples for good times. Have country place, enjoy mutual J/O, toke and drink, quiet times, music, outdoor activities and animals. Come on all you horny studs, write today. Can travel. Photo and phone appreciated. Thanks. Drawer F681.

IF YOU NEED occasional strict talking-to followed by pants-down discipline, firm but understanding "father" will provide appropriate spanking, strapping or caning. You should be 18-32, slim to medium build. Novice OK. Send details to Drawer F762.

MASTER SEEKS SUBMISSIVES either sex considered. Into BD, SM, TT, FF, toys, whipping, spankings. Limits respected. Detailed reply with phone. Drawer F828.

MUSCULAR PAL WANTED

GWM, 42, 5'11", 150 lbs, FIT, in shape, professional. Interests: films, weights, nightlife, cycling, theatre, running, travel, skiing, videos, JO, muscular exhibitionists. I admit, muscles are my fantasy. What can I say? Offering friendship, attention, affection. Fair trade? Drawer F829.

J/O ENTHUSIASTS

COME ON OVER / CUM ALL OVER

HOT DUDE LOOKING for safe afternoon suck and JO session with well built, moustached, GWM into wearing mirrored glasses, leather, jeans, jocks, business suits, construction, etc. Only raunchy letters with phone and head to waist (clothed or unclothed) photos will be answered. Ages 19-35 with big tools preferred. Nothing beats a hot cum shower in the middle of the day. Drawer F830.

IF YOU'RE AS HESITANT to answer this as I was in having this printed, then we're perfect for each other. Asian male student, bearded, discreet, wishes to meet bearded, discreet male, 20's, who appreciates film, music and quiet evenings. Friendship is the most important thing; sex for its own sake is empty. Drawer F831.

SPORTS-MINDED GWM, attractive, fit, 33, 5'7" 135 lbs, interests include distance running, swimming, hockey, baseball. Seeks same to share quiet dinners, romantic nights and ? Phone and photo appreciated. Drawer F856.

TEDDY BEAR

27, DARK BLONDE, BLUE eyes, masculine, bearded and hairy. Considered handsome. Romantic, sometimes shy, occasionally crazy, monogamous. Still looking for Mr Right. Maybe you. Tall and French or Italian would be nice but not necessary. Photo please (returned). Drawer F858.

PROFESSIONAL, ATTRACTIVE Eurasian, 28, 5'6" 125 lbs, would like to meet a professional under 35 who has a sense of humour, and who also enjoys theatre, working-out, travel and affection. Drawer F859.

NUDIST

MALE, HORNY, TRIM good looks, into J/O or any other safe sex. Parties, circle jerks or just you and I. Watching, doing it. Indoors, outdoors. Or just talking about it. Letter, photo appreciated. Interested but shy? Try it, you can't lose. Will answer all. Drawer F860.

MAN OF SUBSTANCE

ATTRACTIVE GWM, 28, professional, 5'9" 140 lbs, seeks similar male to 35 for meaningful relationship. Interests include theatre, travel, outdoors, music, reading and fitness. If you have a sense of humour and seek an honest companion, please reply with letter and photo if possible. Thanks! Drawer F861

ENEMA LOVER

GWM, 25, VERY attractive, looking for friends to share good times. Age unimportant. Send photo and phone number for quick response. Drawer F862.

GWM, 46, 6' 180 lbs, clean-shaven, light complexion, seeks sleek black panther or oriental tiger under 35, preferably clean-shaven and somewhat macho, for safe, regular contact. Prefer mildly aggressive action. Get off on tight jeans, bare feet, spread-eagled J/O, body massage, warmth and intimacy. All replies welcomed, but detailed letter with photo gets fast response. Drawer F863.

JUST FOR YOU

VERY ATTRACTIVE European gay male, 24, blond, blue eyes, 5'10", interested in meeting new friends. Well-endowed men preferred. Box B6, 719 Yonge St, Suite 205, Toronto ON M4Y 2B5.

CLEAN, CUT, COCKSUCKER, 38, 5'7" 145 lbs, craves clean, uncut cocksucker under 30 for what we enjoy best. Drawer F865.

EAGER, GOODLOOKING guy with lean, rippling muscles, challenges aggressive hunks/students to act out your wildest B/D/T fantasies! Friends welcome. Keep me tied up and throbbing for hours of non-stop raunch. Send details. Drawer F866.

HORNY INTELLECTUAL, short, chubby, cute, sensuous, masculine, incomparably attached with positive tropism for science, literature, cycling, nature, kisses, spankings, dining, flea markets, irony and argument, negative to smoking, poppers and irresponsible conformity, wants one steady, frequent sexual companion. Drawer F868.

GM SEEKS TO MEET and fulfill the imagination of a masterful Asian guy. Not promiscuous. Absolutely discreet. Drawer F877.

MALE, FORTIES, NON-SMOKER, very health conscious, loving, gentle and strong. Would like to share some of life in an honest, supportive, monogamous relationship with another loving man. Replies to Box 126, Stn F, Toronto, M4Y2L4.

BAD, OVERGROWN BABY BOY

DIRTY-DIAPERED BRAT, 34, needs strict, rough, raunchy daddy to enforce badly needed, corrective baby discipline: restricted diaper-changes, enemas, laxatives, spankings, pacifiers, baby bottles, etc. Write Box 1021, Stn K, Toronto, M4P 2V3.

ATTRACTIVE, 34-YEAR-OLD, intelligent, hot, professional, health-conscious, monogamous, semi-diminutive, hairy, ethical, pagan, foot-fetishist seeks same or similar to explore low-risk forms of wild abandon. Good humour essential. Juvenile delinquents and extra-terrestrials need not apply. Drawer F776.

MASCULINE MALE WANTED

GWM, ATTRACTIVE, FIT, early twenties, hopes to form a relationship/bond with another muscular, shy, masculine male, 18-35 years old. All replies answered. Drawer F795.

HUNKY, MALE, 21, attractive, hairy, fit, wants to meet other horny/hunky J/O enthusiast(s) for mutual workout. Drawer F791.

RECENTLY OUT, slim, attractive GWM, 35, 6' 155, seeks patient friend, 21-35, to teach me the pleasures of gay sex. Drawer F871.

LEATHERLUST!

PLEASURE-PLEASING GWM, 22, 5'10" 145 lbs, wants to service dominant daddy who will, in return use and abuse me. I am into: leather, bondage, spankings, TT, JO, verbal humiliation and foot and boot worship. All races and ages welcome. Prefer discreet, health-conscious, reliable types who are not into heavy drinking or drugs. Suite 1812, 5647 Yonge St, Willowdale, M2M 4E9.

DON'T SKIP THIS ONE! Me: 30s, well-built, moustached, music and fine food lover, globe trotter, ethnic. You: 20-40, non-smoker, into safe sex, jeans, masculine and sensitive. Drawer F869.

GAY, CHINESE MALE, 23, good-looking, seeks relationship with compatible male to 28. Values honesty and companionship. Athletic build a plus. Must have proven clean health record. Drawer F800.

ATTRACTIVE GWM, 42, 5'10" 160, seeks male for S&M, B&D and fantasy encounter in a safe, clean environment. I am versatile and experienced and prefer to role switch, but exclusive top or bottom OK. Novices welcome. Drawer F775.

UNIVERSITY STUDENT

ATTRACTIVE, 21 PLUS, slight build, personable, huggable, straight acting, race and colour unimportant, sought by white, professional businessman, 55, 6' 240, gentle, respectful, for fun times on monthly visits to Toronto. Write about yourself with phone or contact information. Photo appreciated. All replies answered. Montreal responses also welcome. Drawer F777.

ARE YOU MY TYPE? AM I YOURS? Please call only if your answer is yes both times. I seek a meaningful relationship with someone male-acting, 22-30, compassionate, idealistic, preferably with own place, slim, facially pretty, cute, boyish, or classical features. I am a student, 27, Canadian, with handsome mid-Eastern features, male-acting, slim, sensuous, direct, sporadically intellectual, philosophy of integrity and love. Not into bars and baths. 636-3905.

NO ONE NIGHT STAND!

YOUNG GWM, SINCERE, 5'7" 180 lbs, brown hair and eyes, cute and cuddly, seeks GWM 20-35 who is honest, sincere and looking to form monogamous relationship! You must have a warm smile and a great sense of humour. So, wanna do the lunch thing? All replies answered. Photo and phone appreciated. Drawer F850.

HANDSOME VISITOR TO TORONTO

LOOKING FOR SAFE SEX (tame to far-out) fantasies, JO, kink. Write, tell me what you want. I'm in my mid 30s. You: 18-40, fit. Phone/photo to Drawer F867.

MASCULINE MALE MATE WANTED

GWM 39, 6' 165 (occasional TV), AIDS safe, 3 year monogamy. Once convinced I should have been female. Reality is: I am an exotic, sensual, bottom male with imagination. I am attractive, sane, successful professional. Enjoy sailing, home life, exotice B&D scenes, dining out, travel, careers, computers, cats. Having extensive interests, wardrobe, toys and loyalty. Drawer F783.

NEED A GOOD BOY?

HANDSOME BOY/SLAVE 28, good mind, good body, seeks masculine, aggressive, hung, together daddy for good times, hopefully much more. Call (519)749-0581. You'll be glad you did. Phone action OK.

WANTED

GWM 18-22 FOR companionship and funtimes. Enjoys outdoors, rock music, movies, etc. Me, I'm 32, 5'11" 150 lbs, sincere and warm. Phone and photo please. Drawer F854.

NIPPLE PLAY

GWM SEEKING FRIENDS who enjoy nipple play, massage, oil sessions, play-wrestling, touching. Let's have fun! I am 45, 5'10" 155 lbs, slim. Looking for similar slim people to 50. Drawer F852.

HORNY GWM, 5'10" 140 lbs, seeks same with red hair, good body, into swim suits, jockstraps. Married men okay. Picture, phone. Drawer F851.

DADDY'S BOY

GWM, 26, 5'7", SMOOTH BODY, very handsome, slim, brown hair/eyes, moustache seeks dominant daddy/lover to guide me along life's path. I'm stable, bright and have a good job. Interests: movies, sports, plants, current events, etc. Photo and phone appreciated. Drawer F836.

GWM, 36, 5'10", 155 lbs, seeks imaginative partner (monogamous) for lazy weekends. I drink, smoke, get turned on by leather, tit play, videos, etc. (Very partial to black males). Send descriptive letter and photo. Drawer F833.

ORDINARY GUY, 6', 155 lbs, 35 yrs., nice looking, open, easygoing, kinda shy. Looking to meet other nice looking ordinary type guys in their 30s. Drawer F846.

NEW ISSUE OFFERING. Incorporated in 1954 and currently rated as a high quality blue chip stock. Very active in finance, this issue seeks a holder who prefers maturity, long-term growth and mutual appreciation rather than a short-term trade. Potential merger candidate over time. Expressions of interest to Drawer F874.

AIMERAIS RENCONTRE HOMME francophone/Québécois qui peut améliorer mon français et qui aime le sexe sous toutes ses formes — peut-être même un peu "kinky." J'aimerais connaître tes fantasmes du genre "safe, hot sex." Moi: dans la trentaine, cheveux châtain moustaches, yeux noisettes, 5'9" 152 lbs en forme (ou presque) non-poilu. Si ça te tente écris et nous verrons. J'ai un penchant pour les grands moustaches. Drawer F788.

SLIM, CURIOUS YOUNG MAN, F/A, G/P, completely inexperienced seeks older aggressive man for safe, impersonal, thorough introductory workout. No reciprocation. Drawer F826.

GWM, 27, 5'4", GOOD LOOKING, articulate and analytical, affectionate and playful, enjoys honest communication, antiques and being outdoors. Looking for friend/lover with similar traits. Drawer F827.

THE BEST

GWM, MID-THIRTIES, MUSCULAR, average height, boyish Mediterranean appearance. Sexually safe and imaginative. I'm ambitious, intuitive, considerate, direct in word and deed. I'm looking for an in-shape, good guy — someone happy and independent who would enjoy an extraordinary mate. To ensure your candid reply, your correspondence (including photo) will be returned. (Blonds, brunets, reds preferred) Write: Box 1081, Station F, Toronto ON, M4Y 2T7.

F R I E N D S M A L E

INTERNATIONAL

CANADA BOUND! Male, 45, fit, aware, loves outdoors will be visiting Vancouver, Toronto, Montreal and Halifax this summer. Hope to camp out in the Rockies and the Cabot Trail. Looking for friends with similar interests to share experiences. Write DB Hensler, 4/7 Merlin St, North Sydney, NSW, Australia 2060.

GWM CANADOPHILE, 31, 6' 190, brown beard, fur seeks friends. Prefer mature, husky/heavysset, beard or moustache, quiet. Francophones aussi. Box 2094, Lawrence, Kansas 66045.

PENPALS/VISITORS. Professional, 38, attractive, 5'9" 145 lbs, seeks correspondence with younger males anywhere. Write Garlen, Box 1271, Stn F, Toronto ON M4Y 2V8.

IRELAND CALLING

WARM, SINCERE, FRIENDLY guy, late 30s, restoring historic old castle in southern Ireland. Slim, athletic, interested in art, antiques, people, travel. Seeks genuine friend, anywhere. Photo appreciated. Drawer F817.

PERSONAL ADS, UNCENSORED, free Box No & free forwarding of mail, \$5 for 12 months in national gay book. W Weishap, 4670 Fox Lk. Rd, Goodrich, Mi 48438.

SEEKING LESBIAN OR GAY MALE correspondents. Male student, 21, interested in community work, majoring in Social Administration, enjoys music, travelling, long discussions, interesting people, good food and sports. I'm outgoing and generally happy. Hoping to correspond with other gay people between 18-27. Duncan Saunders, 25 Pine Road, Chandlers Ford, Eastleigh, Hampshire SO5 1LH, GREAT BRITAIN.

BRITISH GAY MALE, willing to correspond with sincere, genuine gay guys. I would especially welcome letters from black guys over 30. My interests include reading, music and meeting people from other countries. I am over 50 but still have young ideas. Please write to Alfred Woodward, 1 Paget Terrace, Penarth, S Glamorgan, WALES.

TORONTO MALE, 28, 5'9" 140 lbs, seeks friends, penpals, visitors, up to 40, any race, anywhere. Write Robert, Box 1271, Station F, Toronto ON M4Y 2V8.

P R I S O N E R S

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

M O D E L S & E S C O R T S

V A N C O U V E R

COMING TO VANCOUVER SOON. Big blonde, bodybuilder, very handsome, sexy and well-endowed, titleholder, tanned. Call Shawn at (416) 597-1349.

C A L G A R Y

DISCREET ATTRACTIVE YOUNG blond athlete. Will travel. Phone Brooks (403) 233-0176.

T O R O N T O

TORONTO'S MOST STUNNING, biggest and best looking bodybuilder now available. 220 lbs of rock hard muscle. Call Paul, at 860-1065, 24 hrs.

BIG BLONDE BODYBUILDER, titleholder, very handsome, tanned, well-endowed, 5'10" 220 lbs. Available for model or escort. Call Shawn at (416) 597-1349.

CLASS "A" TRUCKDRIVER, 28, blonde, tanned, muscular, available for escort/model/masseur. Safe fun. Very discreet. 12am-12pm. Call André 964-6165.

ATHLETIC, extremely handsome discreet young male available for massage/model/escort/photos or any desire. Call for exciting time: 962-5902.

NO AGENCY FEES. A bright, attractive 22 yr old, honest and discreet, seeks position as escort. Call Steve. 961-4680.

CLEAN-CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

HOT VERSATILE BLACK man, available for massage and escort modeling. Call 9am to 7pm 922-8059. Downtown location only. Fee.

SELECT-A-STUD. Quality men throughout the United States and Canada. We travel, and hire world-wide. Credit cards accepted. Also phone fantasies and photos. (813)823-5629 anytime.

BUILT, TANNED, ATTRACTIVE competitive bodybuilder available for modelling, posing, or as escort. 962-7959.

TORONTO'S FINEST

HOT ATHLETIC BLOND, 23, 5'9" 160 lbs, available for model/escort. Call 964-8113.

ALL MALE ESCORT referrals, 8am-midnight. 964-3990/964-6615. "Toronto's Best" (new applicants accepted).

RODEO COWBOY 23 needs you in his corral — for a great massage call Rocky. Escort/model. For a western flair. 964-3990, ext 112.

PETE, 24, BLOND college jock, swimmer's build, available as escort. 482-4954.

TREAT YOURSELF to a relaxing, reasonably priced massage. Open to men and women. Also available as escort. Craig 962-8595.

HANDSOME, WELL-BUILT, bright, friendly, clean, healthy, uninhibited masseur/model. From massages to kinky fantasies. Roger, 921-2614 noon-midnight. Quality goods!

HANDSOME, MASCULINE, UNINHIBITED. If you want fun with class or kink, where any fantasy or fetish will be respected, then call Ian, 960-3477 ext 516.

Probably the handiest thing that I have in my wallet is the little plastic card you are given when you are admitted to the hospital. It contains two wonderful pieces of information. First, there is the hospital insurance plan number — no more need to worry about losing that insidiously small scrap of paper given out by the Ministry of Health. Secondly, the card tells the owner what his or her name, address and phone number might be at the present time — very handy if someone asks the owner his/her name. I suppose you could exchange names and numbers in a bar simply by exchanging hospital cards, thus giving all the essential info...or is that too much of a commitment? "Hi there, my name's Andrew and my number is 12707451... now, your place or mine?"

So far, I've collected two of these cards. Now this doesn't necessarily mean that I enjoy cruising young interns in the hospital, but more on that later. It means that over the past couple of years, I've needed a little expert help in the medical field.

I consider myself to be a Self Healer. I follow an old family tradition, not taught in any med schools I know of, curing my own ailments whenever I become sick. The old family remedy? I begin by sleeping, then I spend a bit of time moping around the room. This is immediately followed by a little TV watching, occasionally accompanied by a bowl of soup...of course. If I have problems with the TV or the soup, then I sleep. This intricate schedule continues (I'm very good at sticking to it) until I'm better — self healing! One drawback to this method is that it rarely works.

Living in Toronto for three and a half years and not being smart enough to find myself a doctor or a dentist usually forces me to seek outside help when the ol' family treatment fails. So through the automatic doors that strangely enough only open when you leave, a quick glance (but very quick, remember, you're supposed to be sick) at the first male orderly you see, and welcome to Toronto General Hospital — Emergency Ward!

Unless the ailment is self-evident, *ie* cut wrists or a 2-by-4 through the shoulder, an admittee to Emergency is entitled to a full check under the hood, once a doctor happens to saunter past your open curtain. And now on to one, if not the only, enjoyable portion of a visit to the hospital, the complete physical examination.

Every time I venture into an Emergency Ward, I can always seem to turn what little energy I have left into lust once the male doctor arrives. "Hello, I'm Dr Blah-Blah. What seems to be the problem?" With a little luck, I can usually give the doctor a complete physical even before he's seen what I look like. I'm able to glance longingly, helplessly at the young intern as he gags me with a tongue depressor, prods the lymph nodes in my groin, or rams the most unusual sex toy I've ever seen up my rectum...complete with KY. Do the doctors think I enjoy this part? Is he actually grinning with pleasure? "Ok, (they think as they see me sprawled out in front of them in my "wear to the 101" blue gown) here's this obvious queer on the table...six earrings...look at that hair

Emergency Nurse and Television Host: Michael Balser, 1986



ANDREW THOMAS KEITH SEARCHES FOR HEALTH AND HAPPINESS

THROUGH THE GLASS DOORS

colour...feel the gel...I bet he'll really like this." Following this comes one of those statements that lives in the annals of history. "Now, this will be a little cold...(PROD)."

Determination of a patient's sexual orientation seems to be common practice during a complete examination, particularly if the examining doctor has reason to believe that the ailment is a viral infection, AIDS-related or an STD. So with rubber gloves in place, verbal gun loaded and cocked (so to speak)...ready-aim-fire! "So there, uh, by-the-way, and now I must ask you, uh, what is your, uh, sexual preferenceorientation?" (usually said quickly, in one word, in a tone of voice which calls for the doctor to repeat the whole damn thing again.)

Two trips to Emergency placed me in the care

of female doctors. Both of them had no problems asking me the question. They simply threw it in somewhere between the glands in my neck and the seemingly nonsensical tapping of the ribs. There are times when you get the combination of giving blood to the nurse and being asked who you fuck at the same time. The patient ends up with the melding of "Now you're going to feel a little prick" and "Are you gay or straight?" Why do they always emphasize "gay" for me? Maybe they're telling me that if I'm not, I should be. I'm told I'm going to be pricked, and I'm asked if I like prick; so confusing. Female doctor relaxes. "Fine, that's out of the way. He's gay. I can examine him and he won't examine me! Now let's check his groin." Before I know it, she has finished with me and left the room. And I'm just left

worrying about what they're doing with my blood.

An examination by a male doctor follows a slightly different scenario. They usually wear gloves. The examination is very quick, very thorough, with the question I long for coming at the very end, thus giving them an easy escape from the situation. "So he's gay. I knew that's why he kept looking at me like that...why don't they tell you about these types of situations in med school? Fuck, I'm glad I didn't ask him before I touched his groin. What if he'd had an erection?" I've never thought of what would happen if I had an erection during an examination... "Well Doc, at least that's working."

My last trip to Emergency Amusement Park turned into a three week sojourn in bed. It was a very interesting stay, to say the least. It took an episode of *The Colbys* on my 3-by-4 TV to discover the actual sexual orientation of my one male nurse. As he changes my IV, Male-nurse turns and notices Hunk-male-character on the screen...God knows how, he was at least 5 feet away from the TV set. "Hm...who's he?" Watch what you're doing nurse...this is my life you're playing with here, as well as my arm; Ouch!

In the midst of streams of nurses, allergic reactions to my antibiotic and support from visiting friends, I was able to find a bit on energy to fall head-over-heels in love with my own doctor. It's said that "this is a natural reaction for someone who has seen you through the worst times of your life, and ...blah-blah-blah," but this force-behind-the-success-of-General Hospital-phenomenon was a unique experience for me. I felt confused and frustrated...not knowing how to handle the situation. The entire medical staff taking care of me had the advantage of knowing that I was gay; it was right on my chart. Even the male nurse knew. How the hell do I ever even think of asking my doctor?!

Two weeks of frustration and growing interest suddenly followed by release...that is from the hospital. I'll never know. I could have asked him, but I never did.

In the last few hours in the room that had been home to me for three weeks (I was even beginning to find the bed comfortable!), I collected up my things and my doctor came in to say goodbye. This turned into a two hour talk, similar to the ones we seemed to have every day. I told him "Well, gee thanx Doc" just didn't seem to be enough. He completely understood, shook my hand, wrote his number on a piece of paper, told me to call him sometime so we could go out for coffee and talk, gave it to me and left the room. He gave me his number on a piece of paper? He wants to go for coffee with me and talk? Is this regular medical practice or...?

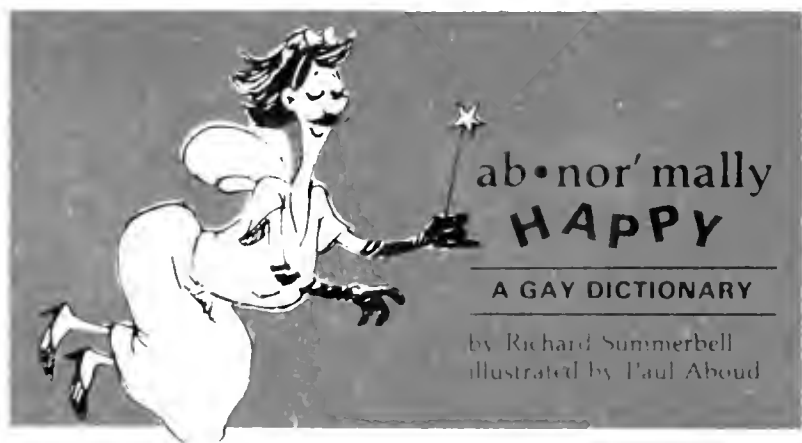
I copied my doctor's number down in my date book so I wouldn't lose it. I intend to call him, very soon. I enjoyed talking to him and who knows? Maybe I'll find out what his social life was like in med school!



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